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The Masonic Craftsman

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In This Issue: Architectural Supervision of Temple Building?

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The Builder

*I am the Builder of castle and hall,
I lay the stone in the Temple wall,
I lay the stone and I raise the Tower,
And mine is the glory of strength and power.
For I am the Builder, O hear me sing
The song of the sledge as its echoes ring.*

*I am the Builder, who walks with me
The glory of cities upraised shall see,
And the towers that rise to the arch of the skies,
For I am the Builder, come walk with me.*

*I am the Builder of forest and glade,
I am the hand that has heven and made
The peak of the mountain, the caves of the sea,
I am the maker of the worlds to be.
Yes, I am the Builder of suns and seas,
The master of human destinies.*

*I am the Builder, who walks with me
The glory of souls risen-up shall see,
And I build with the soul that is clean and whole,
For I am the Builder, come walk with me.*

—JAMES W. FOLEY.

NEW ENGLAND MASONIC CRAFTSMAN

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1934 To the accompaniment of a sigh of relief on the part of most people the year 1933 has departed. What about the year ahead?

A recapitulation of the travail in social and economic life during recent months avails little. A perfect phantasmagoria is the impression left by a series of swift kaleidoscopic shifts. These have been too involved for ordinary understanding. The net result is a dulled consciousness, a curious apathy and wonderment as to why it all had to happen.

The complex character of our so-called civilization is far beyond the average human's power to comprehend, even had he the time to attempt to analyze it. In the natural course the individual goes about a daily routine in most cases consisting of a round of tedious duties bounded by narrow limits; aware in varying degree of the circumstances in his own immediate environment, but ignorant of much vitally affecting his general welfare and lying outside his range of mental vision.

Any attempted synopsis or detailed explanation of the causes of the present economic and social unsettlement presented in the daily press leaves the average man hopelessly floundering in a maze of contradictory statements which make confusion even worse confounded. For illustration: read any expert thesis on the gold standard and its ramifications, or try to understand the working of any of the initialed organizations almost daily aborning.

One principal trouble in this country seems to be the vast output of misinformation (?) on the widest variety of subjects by worthy people overflowing with theories but not much else. There's a surplus of expert (?) knowledge and too little understanding of basic truth.

If 1934 will see a fixed policy of retrenchment in public and private spending, a simpler standard of values in the matter of what constitutes decent living, with less desire to see how much, rather than how good, commodities may be produced, a valuable lesson will have been learned.

Many of the world's present difficulties are due, as this writer has for years consistently maintained, to the matter of *distribution*. It ought to be obvious that when one-half of the world's population are on the borderline of starvation and the other half surfeited with the necessities and even the luxuries of life, the scales are unevenly balanced. A multitude of misunderstandings exists, with consequent misery, in the degree to which peoples of different racial characteristics and compatibilities view the scene. These misunderstandings will keep the international political pot boiling and develop many an unpalatable and indigestible dish.

If we are all God's creatures who is there to say that one is superior to the other. Opportunity, it is true,

has given certain privileges to some over others, but that is not the fault of the underprivileged. Certainly abuse of power by the privileged and the selfishness of the so-called superior peoples have not helped to better universal conditions. Nature has a way of rectifying the balance, and in time will.

The force of Truth is not to be denied. No intelligent person who has traveled the world over and observed how other races live, but will have a broader horizon and a better grasp of contemporary human history.

It is hoped that an intelligent analysis of larger world problems will be made and an attempt to at least make a start toward the practice of the Golden Rule. The year 1934 may well point the way to this better day.

THOMAS One of the best-loved Masons in Massachusetts has died. During a lifetime devoted to his family, his music and the fraternity, "Tom" Carter, as he preferred to be known to his friends, and they were legion, practiced a sound philosophy that enabled him to look at life with a clear eye, to count his troubles as incidents rather than events, to see no evil, to hear no evil, to speak no evil. He lived and died unafraid. He was a credit to the Craft. A devoted husband, a firm and faithful friend, a staunch Freemason, the world is richer for the ninety-two years he dwelt in it and poorer for his passing. He will be missed by many but the merit of his life will serve as inspiration to the host whose privilege it was to have known him.

GOVERNMENT No intelligent person who makes any pretense at keeping in touch with the times but will find subject of deep concern in the increasing inroads being made by government within recent months into the most intimate and heretofore "sacred" business relationships.

From a state of rugged individualism upon which the foundations of our boasted democracy has heretofore rested, by a gradual transition and an assumption by government of a paternalistic attitude of far-reaching and vital import, a system of bureaucracy is developing which will take decades to cast off—assuming the nation desires to return to old-fashioned ideas and methods.

No one is to blame for this situation more than the public itself. Government is what people choose to make it. If in a life devoted wholly to self-interest the larger aspects of nationalism and those interests extending

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Alfred H. Moorhouse, Editor and Publisher.

Should Temple Architecture Be Submitted To Expert Authority?

A Monthly Symposium

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MASONIC ARCHITECTURE

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston, Massachusetts

A COMPOSITE picture of all the Masonic temples in the United States would show every variety of art in architecture from the pure or neo-Gothic through the rococo to just plain shacks with a thousand variations of each.



There are in existence in this country buildings erected by Free Masons for Masonic purposes exquisitely beautiful in line and design. To name but a few: the House of the Temple in Washington, D. C., the George Washington Memorial at Shooters Hill, the Masonic Temple in Detroit. These have few equals. They are an inspiration and source of pride to the Craft and the communities they serve.

There are, too, some horrible examples of bad architecture (?) which charity forbids mentioning. They appear to have been designed by abnormal minds after a bad nightmare.

With the elucidation to the postulant in his progress through the degrees of the several varieties of architecture, it seems incongruous to him to step out into the world and behold buildings that would perchance, make architectural angels weep.

The country is vast and no immovably fixed style of architecture is necessary or desirable. There are specific types which are peculiarly adapted to locality. A soft stucco surfaced mission style would look out of place in the frozen fastnesses of the far north, yet in the sunny glades of Florida or California or other southern states they may, if correctly designed, make part of a perfect picture.

New England might well copy the classic lines of the old colonial. In fact there are buildings in this section used solely for Masonic purposes which are gems testifying to the immortal skill of Wren. For simplicity and dignity of line and form it would be difficult to find the equal of its kind to the Masonic temple which faces the historic green at Lexington.

In the great middle west inspiration may well be had by following the lines of some of the many beautiful buildings produced in recent years for other than Masonic purposes.

But whenever and wherever a building for the use of the Fraternity is planned it should be with the fixed purpose of reflecting credit on the Craft as the speculative descendant of the ancient guild craftsmen whose memory will never fade while the exquisite edifices

erected by them remain—and that will be for many generations.

Questions of finance are often a dominating consideration, and yet within the scope of available funds it is quite possible to erect a suitable building rather than a monstrosity that will always be a reproach.

For this purpose a national consultative committee, might well be set up comprising the leaders within the Craft in the field of architecture; a set of designs secured which, with modifications or variations, would fit any situation.

A considerable saving likewise could be effected by this means. Given a competition among architects for a series of sketches and plans suitable for varied localities and latitudes, American Freemasonry might well make its temples pleasing places to which visitors could be directed with a feeling of pride to the local guide; the uplifting influence and pleasurable pride engendered thereby—not to mention the advertising value—would be tremendously enhanced.

We plead for sanity and balanced judgment in architecture and the value of a style which enables a large group of human beings to develop a common line of thought; the gradual evolution thus achieved will produce a quality and depth that can be attained in no other way, and be symbolic of the Craft universal.

EXPERT AUTHORITY INDISPENSABLE

By WILLIAM C. RAPP

Editor *Masonic Chronicle*, Chicago

EXPERT authority is of value in all walks of life, and to give ear to the advice of those who have made a vocation of architecture and to profit by their experience and technical knowledge, when the erection of a Masonic edifice is contemplated, seems so manifestly the part of wisdom that we wonder how our present question could be answered with anything save an emphatic yes.

Throughout the ritual of Masonry runs the theme of the erection of the magnificent though somewhat mythical Temple of Solomon. The novitiate is presented with the tools and implements of

architecture and taught their uses. He is given an account of the origin, beauty and development of the art and instructed as to the essential differences which distinguish the several orders of architecture. It might be assumed that with all this architectural pabulum proffered to the candidate, the Master Mason would be competent to plan and supervise the erection



of cathedrals and temples, even as were our brethren of the days of operative Masonry.

We well know that these references to architecture are to be interpreted in a symbolic sense, to be applied in the erection of our spiritual temple. The average officer or member of a Masonic lodge is no better qualified by training to undertake the duties of an architect than he is to dispense medicine or practice at law, or to engage in any profession requiring skill and knowledge of a specialized kind. Estimable and competent as these brethren may be in their own line of endeavor, when they attempt to lay plans for the workmen to erect a building they are treading on dangerous ground.

To the credit of the brethren it must be admitted that it is only in rare instances that they attempt to dispense with the aid of practical builders in the erection of temples. Unfortunately they are not always so sensible when it comes to the architecture of the financial prospectus of the activity. Imbued with a sublime faith in the certainty that the future will provide adequate revenue to carry out an ambitious plan, they see no need for submitting this part of the program to expert authority. The ultimate result in many cases has been disaster.

We offer no reflections on those who have been responsible for our experiences in the past. "Experts" in every line of endeavor have seen the foundations of their carefully laid plans crumble until they could not sustain the burden of the towering edifice superimposed upon them. The man who boasts of foreseeing the economic conditions of the last few years is simply indulging in hindsight wisdom, a commodity with which we are all plentifully endowed.

However, if we have learned anything by the bitter temple-building experience through which we have passed, it is that the advice of expert authority is indispensable, and furthermore that this advice should be supplemented by extreme caution and a thorough study of all angles of the project undertaken.

SHOULD LODGE ARCHITECTURE BE SUBMITTED TO EXPERT AUTHORITY?

By J. A. FETTERLY

Editor, *Masonic Tidings*, Milwaukee

FROM the wording of the subject for discussion this month, we assume it to question the desirability or advisability of submitting plans for Temple construction to professional architects for advice and suggestions. To our mind there can be but one answer and that affirmative.



We can imagine a building so simple in construction and so plain in design that no great skill would be required in its planning and erection; but we are unable to imagine even such a one that would not warrant the submission of those plans and designs to one skilled in the architectural profession. There are technical questions of ventilation, of heating and of acoustics that none but a professional man should attempt to settle.

If a building is to be elected to cost \$5,000, one per cent of that amount can be well spent in consulting an expert. If the expenditure is to be 10 or 50 times that sum, the need for expert advice is the more serious.

There have been instances, of course, where buildings were successfully erected without the aid of an architect. There have been many more attempts that were costly failures. In this connection it should be remembered that the best time to correct mistakes, is before they are made. Remodelling a building to correct errors, is always an expensive process.

Expert advice should always be taken.

EXPERT JUDGMENT IS NEEDED

By JOSEPH E. MORCOMBE

Editor *Masonic World*, San Francisco, Calif.

SHOULD Lodge Architecture be Submitted to Expert Authority?" our topic for the month's discussion, is a subject upon which much could be written, and perhaps to advantage. As a matter of fact, several of the grand lodges, being concerned for the good name of Masonry, do require that plans for Craft structures shall be submitted for approval by experts.



Masonry, for all its later Speculative character, has held vaguely in the public mind as preserving some connection with the ancient building Craft. The ancestral characteristics are supposed to persist, even with a degenerated progeny. It might be difficult for friends and neighbors, knowing our faults and frailties, to believe that we are engaged in the erection of spiritual edifices. For if these are prefigured or symbolized by some of the structures for which modern Masonry is responsible, the other and far more enduring sort are not likely to excite admiration or invite occupancy along the golden streets of the New Jerusalem.

But, speaking seriously, there is certainly a need for expert knowledge and judgment to curb the rash enthusiasm of some lodges, and to prevent ill-advised brethren from bankrupting their bodies by building far beyond means or needs. Most of us will know of architectural monstrosities; of temples disfigured and spoiled by meretricious ornamentation, and of others that are cheap and ignorant attempts to impress the beholder by tawdry style and imitative materials. These are foisted upon helpless communities as being Masonic in conception and form, and the Craft suffers in the opinion of intelligent observers.

Again the expert board would act to prevent an ambitious but not wealthy lodge from acquiring "a white elephant" in form of a building out of all proportion to the needs of the body, the size and character of the community and the financial resources of the membership. The whole country is dotted with such structures, dating from the times of easy money and temporarily inflated treasuries. Now they are regarded as monuments to folly, are hopeless as investments, and only remain in a nominal Masonic control because bankers or bondholders are unable to make use of the property.

It is not likely that in the near future any such schemes will be ventured upon. For a considerable time the proposed experts would have a more modest task. They might to advantage advise in the economical reconstruction or renovation of an old hall or temple, holding simplicity and good taste, with real convenience as the essentials. Or if a lodge more fortunate than most determined to build wisely and within its means, the superior knowledge of the experts might insure that the structure in lines, proportions, style and materials would represent the best possible results for the money expended.

Of course the existing depression is not expected to last forever. In the better, happier tomorrow, when Masons like their fellows shall have learned the hard lessons of adversity, there will come an extension of the service demanded from the experts. Under wise and informed supervision we can hope that Masonry will be spared the incongruous, the shoddy and the shamelessly deceptive in the way of Craft buildings.

CORRECTION

Frederick W. Hamilton, Grand Secretary of the Grand Lodge of Massachusetts, writes to correct a misstatement in a recent "Symposium": "It is the practice in the Massachusetts jurisdiction to award 'The Veterans Medal' to brethren of *fifty years continuous membership* in good standing and *not* the 'Henry Price Medal.' The latter is a purely honorary medal, the highest distinction in the gift of the Grand Lodge and conferred only as a mark of especial distinction upon persons chosen therefor by the Grand Master."

E D I T O R I A L

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belong local limitations are lost sight of, abuses will inevitably creep in and sinister growths attach themselves to the body politic.

In business, finance and government this has been markedly true of late, so that a greater danger to the fundamentals for which the founders of the republic fought exists today than at any time in the country's history.

We have seen changes of the most radical sort in the life of other nations in recent years: not only have kings lost their crowns and so-called aristocracies their possessions, but even democratic institutions of government have undergone such marked changes as to be unrecognizable.

No structure is stronger than its base, and it is with gratitude we remember that the self-sacrificing services of illustrious citizens have in the past molded the character and quality of this nation to a point where it is enabled to withstand great shocks.

It is to be hoped that notwithstanding the present

dramatic changes that are taking place in the social and economic scene Americans will adhere to the basic truths that have made the nation great.

Pioneering and exploitation of the gifts of a munificent Maker have had their day. Now, in the face of a set of entirely new conditions, ultimate success is predicated on such qualities of sterling manhood and womanhood as may yet be found in abundant measure in the United States of America.

It is not a time to be weak and to bewail past glories but to strive valiantly to seek the middle course and keep it. If and when the people of this country make up their minds that they are capable of running their own affairs, of electing to high office men who truly represent their ideals, the day will come when there will be less need of government in individual affairs and the present confusion of conflicting ideals with its accompanying feeling of fear and uncertainty will become nothing but the memory of a nightmare.

Such a consummation is earnestly hoped for.

CO-OPERATION The Masonic fraternity in common with other institutions of worth and responsibility is not exempt from that type of petty crook who imposes by fraud upon the credulity of its officers and members.

Of late, presumably because of failing fortunes in other fields, an increasing number of instances where the institution has been imposed upon have come to light.

In many cases simple rules of caution could have prevented the frauds. It is well known that the sign of distress and the call of an applicant for assistance in emergency is given prompt heed to by officers and individual members, and therein one weakness lies.

These calls should, of course, be heeded. It is a duty, as also a pleasure, to be of service, BUT before rushing into any epidemic of spontaneous paying out of money, common prudence dictates that some investigation be made.

It may be urged that frequently there is no time for this. Yet the telephone or telegraph is always handy, and a word to the grand secretary's office will, in almost every instance, get immediate attention, and the shady individual whose seductive words or clever schemes to separate Freemasons from their money through crooked means be apprehended.

It is a plain duty to the Craft to ascertain that an applicant for funds for any purpose allegedly Masonic has a good case, a just claim—and is worthy. Neglect to take steps to prevent fraud, do themselves, the lodge, and the whole fraternity a positive injury as well as encourage a class which has been all too numerous and successful recently.

Follow reason: Look up carefully the credentials of the next person who seeks relief from you of any sort.



St. Bernard Commandery, No. 12 Boston, Massachusetts

By HENRY S. ROWE, Past Commander

In the year 1855, a small group of Boston Knights Templar, intimate friends and congenial spirits, desired to form a small Commandery of Knights Templar. They wished to have a Commandery, small in number, each Knight having intimate personal interest in every other member of the Commandery. A more social than military organization, and without parades was sought.

At that time there were only two Commanderies in the Boston jurisdiction, which included the surrounding towns of Roxbury, Dorchester, Brookline, Cambridge, Charlestown, Newton and Waltham. These two Commanderies, Boston Commandery and DeMolay Commandery, evidently thought there was not room enough in the Boston jurisdiction for another and were not willing to approve the granting of a charter to this Commandery at that time. For that reason application for a charter for St. Bernard Commandery was postponed four years, until 1859.

The first meeting of this Commandery was held March 4, 1859, at the home of Sir William B. Fowle, in Worcester St., Boston. There were present at the meeting seven Knights. Sir William W. Baker, William B. Fowle, P. Adams Ames, Richard Briggs, Wilson, Davis and Tenney. Sir William W. Baker presided and he was elected the first commander of St. Bernard Commandery. He served for four years, 1859, 1860, 1861 and 1862, and was grand commander of the grand commandery in 1867 and 1868. Sir Richard Briggs was appointed recorder, serving for twenty-seven years, until he was elected commander in 1886-1887. Sir P. Adams Ames was first senior warden, serving as generalissimo in 1861-62. He was elected the second commander in 1863-64, and conferred the Orders on nineteen candidates.

At this first meeting on March 4, 1859, DeMolay Commandery proffered the use of its regalia and at the second meeting on March 24, 1859, the regalia of Boston Commandery was used, thus showing their good wishes to the new Commandery by their offers of friendly assistance. At the same meeting Richard Briggs proposed the first candidate, Charles Endicott.

At the fourth meeting, April 21, 1859, Sir Henry Mulliken was admitted to membership. He was elected commander in 1865-1866-1867. While commander he conferred the orders on forty candidates. He was junior grand warden of the grand lodge at the dedication of the Masonic Temple, Boston, June 24, 1867, when the President of the United States, Andrew Johnson, took part in the ceremonies, as a brother Mason.

Otis E. Weld received the orders in 1867 and was elected to membership Oct. 4, 1867. He was warden in 1868, junior warden in '69, senior warden in '70, '71 and '72, generalissimo 1873, eminent commander 1874 and 1875 and treasurer from 1878 for 19 years, in all a service of twenty-seven years.

At the annual convolve of the Grand Command-

ery of Massachusetts and Rhode Island, on October 28, 1859, Palestine Commandery of Chelsea and Milford Commandery of Milford, petitioned for charters. The consent of the two Boston commanderies Boston and De Molay having been obtained, the petition of Saint Bernard Commandery was also presented. The three commanderies were then granted charters, all three being dated October 28, 1859. They were numbered, Palestine 10, Milford 11 and Saint Bernard 12. Thus, although Saint Bernard is numbered 12, there are only nine older commanderies in the Grand Commandery of Massachusetts and Rhode Island, and only seven of the nine have their original charters. Boston Commandery and De Molay Commandery have only certified copies of their charters, the originals having been burned when the Masonic quarters in the Winthrop House building were destroyed by fire April 6, 1864. All of the three commanderies in Boston had their armories in the Winthrop House building, and all three lost their charters and equipment.

On October 28, 1859, when St. Bernard Commandery applied for a charter, there were in the Grand Commandery of Massachusetts and Rhode Island only nine subordinate commanderies, six in Massachusetts, and three in Rhode Island. Of the six in Massachusetts, two were in Boston: Boston and DeMolay. In 1932, there were fifty-three commanderies in the Grand Commandery of Massachusetts and Rhode Island, forty-six in Massachusetts, and seven in Rhode Island. Of the forty-six in Massachusetts, fourteen were in Boston.

The charter of St. Bernard Commandery having been granted and signed only five years before it was destroyed in the Winthrop House fire of April 6, 1864, the grand commandery officers, who signed the original charter were all living at the time of the fire, and they signed a duplicate original charter which is now held by St. Bernard Commandery. This charter might be claimed to be the oldest original charter of any commandery in the City of Boston. The Winthrop House, situated at the corner of Tremont and Boylston Streets, was a brick building of six stories, the three upper stories of which were occupied and used by the Masonic bodies of Boston, and were known as Masonic Hall. On the fourth floor were located Corinthian Hall and Ionic Hall; on the fifth floor were Doric Hall, and the offices of the grand master and the grand secretary; the sixth floor consisted of the Banquet Hall and three Knights Templars armories—Boston Commandery, DeMolay Commandery and St. Bernard Commandery. After the fire which destroyed the three armories in the Winthrop House building, the melted silver from the regalia of Boston Commandery was recovered and coined into half-dollars at the United States Mint in Philadelphia.

Boston Commandery, Number 2, was chartered March 3, 1806. In 1820 they sent to Paris for mate-

rial for their regalia, and thereafter used velvet with silver devices on the scarf and apron.

Until that time, the material of the regalia was silk upon which was painted the devices and symbols which now appear in silver.

The costume of Boston Commandery was generally followed by other commanderies until the uniform was fixed by the Grand Encampment of the United States, in October, 1859.

Many of the members of Palestine coming from De Molay Commandery, they adopted the peculiar style of regalia of De Molay. Milford took the old regalia. St. Bernard considered it absolutely essential that they should adopt the costume as prescribed by the Grand Encampment of the United States; but the full uniform was so "obnoxious" that St. Bernard took in part the fatigue costume of sword and belt, with the military chapeau of the full Templar uniform for the Order of the Temple and the fatigue cap for the Order of the Red Cross. In 1859, the apron was discarded, and shoulder-straps adopted by authority of the Grand Encampment of the United States. Calvary Commandery, which was chartered in 1860, adopted the undress uniform, substantially the same as St. Bernard.

March 15, 1866, in Freemasons Hall, 10 Summer Street, Boston, the three banners of St. Bernard Commandery: the "Red Cross," "Temple" and "Malta," were consecrated by the deputy grand commander of the grand encampment of the United States, R. E. Sir William S. Gardner.

The ritual of consecration had been prepared with much care and skill by the R. E. Sir William S. Gardner, who as the official representative of the General Grand Encampment, presided on that occasion. This ceremony of consecration in full and ancient form, was new to this jurisdiction, exciting earnest attention on the part of those present. On this, the first and only occasion, the ladies of the Knights of Saint Bernard Commandery were present as guests. A banquet followed the ceremonies.

The official representative of the General Grand Encampment of the United States, William Sewall Gardner, was at that time an honorary member of St. Bernard Commandery. The three banners of the Commandery were in line, with forty-six Knights of the Commandery under command of the Em. Commander, Henry Mulliken, in uniform and mounted, in the procession of June 24, 1867, at the dedication of the new Masonic Temple.

In his report of that procession, the grand marshal, Sir William D. Stratton, described the banners of St. Bernard as follows: Red Cross banner: green silk, richly mounted and trimmed with velvet and gold fringe; the tribe of Benjamin and Judah represented in heraldic characters; the motto: "*Maana est Veritas et Prevalabit.*" Templar banner: white silk richly trimmed and mounted, with a hanging of black velvet; a representation of the Holy Sepulchre guarded by a mounted knight in full armor before the opening of the Sepulchre; in the distance appears the Cross dispensing light; the motto: "*In hoc Signo Vincas.*" Malta banner: white silk, silver trimmings upon which is represented a rude Cross of wood set upon three stone steps overgrown with moss; at the foot of the Cross

is a pile of burning sticks from which a viper is coming forth; a green shield rests against the Cross upon which is a white Malta Cross; on the reverse the motto: "*Sustine et Abstine.*" The grand marshal also reported that the St. Bernard banners were said to have been the most elegant in the order; they were made by Savary of Boston, and were presented to St. Bernard Commandery by one of its members, Sir William W. Tucker. The Malta banner survived the Masonic Temple fire of '95 and as it complies with the present ritual is still in use by the Commandery. The Red Cross and Temple banners did not conform to the present ritual so they could not be used in conferring the orders. In consequence of this the commander, in 1893, Em. Sir Henry S. Rowe, presented to the Commandery new banners to comply with the requirements of the ritual. These were made by the son and successor of the Savary of Boston who made the original banners.

On June 24, 1867 Andrew Johnson, then President of the United States, was present and took part as a Mason in the dedication of the new Masonic Temple at the corner of Tremont and Boylston streets, built on land formerly covered by the destroyed Winthrop House.

The corner stone of the new Masonic Temple on this site was laid by Grand Lodge October 14, 1864.

On the afternoon of June 23, 1867 I saw President Johnson as he arrived at the Cottage Farm station of the Boston and Albany Railroad, from which he was escorted to the old Tremont House in Boston, where he lodged. This famous hostelry was located at the corner of Tremont Street and Beacon Street, where the Tremont building is now located. On the morning of June 24, 1867 the President attended a special meeting of Grand Lodge at nine o'clock in the Masonic Hall at 10 Summer Street. A committee was appointed to wait upon him at the Tremont House to escort him to that Grand Lodge meeting. After the reception to the President and attendant ceremonies, Grand Lodge and guests were escorted by Boston Commandery to the new Masonic Temple where dedicatory ceremonies were conducted.

During the ceremony of dedication a procession was forming on Boston Common, the Lodges and Chapters on Charles Street Mall, the escort of Knights Templar on Beacon Street Mall, in form to march out of the Common gate at the corner of Beacon and Charles Streets. Members in line were: of Lodges and Chapters, 8,049; escort of Knights Templar, 2,639; bands, 1,040; aged in carriages, 150; marshal and aides, 105, a total of 11,983. William D. Stratton of St. Bernard Commandery was marshal of the parade and Em. Sir John Kent of St. Bernard chief of staff. Other members of this commandery in the procession were R. Em. Sir William W. Baker, Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, who also represented the grand encampment of the United States; Rev. Sir William R. Alger, Prelate of the Grand Encampment of the United States; Em. Sir Richard Briggs, Grand High Priest of the Grand Chapter of Massachusetts, and Em. Sir Otis E. Weld, chief marshal of the 15th Division. M. W. Charles C. Dame, Grand Master of Masons in Massachusetts, at that time, said of this procession: "In numbers and



WHEN A SON CREATED HIS 90-YEAR-OLD FATHER AND THREE BROTHERS AS KNIGHTS TEMPLAR

An unique event in the history of St. Bernard Commandery No. 12 K. T., at Boston, Massachusetts. The Commander, Em. Sir Charles M. Green in the chair, the four candidates in the order of seniority in the front row. The author of the account following, Em. Sir Henry S. Rowe, stands immediately to the right of the junior candidate. The present grand master, Curtis Chipman, is directly on the right of the Commander. In this group are four members of St. Bernard who have occupied the exalted office of Grand Master of Masons in Massachusetts.

pageantry the occasion was probably never equalled by any Masonic exhibition in the world."

In his annual report, October 27, 1865, the grand commander, Rt. Em. William Sewall Gardner said: "On December 2nd last (1864), I visited St. Bernard Commandery of Boston and installed the officers. The occasion was one of great interest to all present. You have so recently witnessed the condition of this excellent body in the exemplification of the work upon the several orders before this Grand Commandery (May 5, 1865), that it is unnecessary for me to enlarge upon it. No subordinate in the jurisdiction is conducted upon better principles or has been more successful in exemplifying the principles of Christian knighthood."

In contrast to the above complimentary words, the R. E. Grand Commander, in the same annual report, gave an account of his visit to another commandery, as follows: "The commander was present but the recorder and nearly all the other officers were absent. Twenty-two were absent. With the assistance of the grand officers present the grand commander opened the Commandery in Ample form."

On May 5, 1865 St. Bernard Commandery exemplified the work of the orders of the Red Cross, Temple and Malta, before the Grand Commandery of Massachusetts and Rhode Island.

Dec. 1, 1865, St. Bernard voted to have four members meetings a year and to limit the number of initiates annually to eight. Feb. 2, 1866, Em. Sir P. Adams Ames presented a portrait of Saint Bernard to the commandery. June 13, 1877, Em. Sir Wm. H.

Chessman presented a sword from the Island of Malta. On motion of Em. Sir William W. Baker it was voted that the sword be used in creating knights on all future occasions in this Commandery.

On March 12, 1879, was celebrated the twentieth anniversary of St. Bernard, and December 29, 1909, the fiftieth anniversary was observed by ceremonies at the Masonic Temple, Boston, and a dinner at the Algonquin Club, attended by a most distinguished group.

Until 1893, St. Bernard Commandery had never given a past commander's jewel to its past commanders. In 1892, when the writer was generalissimo, he raised by subscription seven hundred dollars. With this money, he had made to order from a design which he selected seventeen past commander's jewels. This design has been used by St. Bernard ever since. On March 8, 1893, as commander, he presented, in the name of the Commandery, one of these jewels to each of the fourteen living Past Commanders of St. Bernard Commandery. Included in the fourteen were five of the only seven living past grand masters of the Grand Lodge of Massachusetts. The remaining three jewels were presented to the next three commanders of St. Bernard Commandery.

In 1909 a member's jewel of gold beautifully embellished, and bearing the motto: "*sive vivimus, sive morimur, domini sumus*," the design for which was approved by the then Commander Em. Sir Charles M. Green, was struck by Frederick T. Widmer of Boston and is proudly worn by a majority of the members. It

was during this year that the very interesting and unique spectacle of a commander knighting his own father and four brother sin one ceremony was witnessed. (See illustration.)

With its present membership of ninety-six it is one of the smallest commanderies in point of membership in the country.

St. Bernard is but a small part of the Grand Commandery numerically but in the affairs of the Commonwealth of Massachusetts and the Grand Lodge of Massachusetts, it has been and is an important part.

There are now (1933) included in our membership one former Governor as well as the next Governor of Massachusetts, the present Lieut. Governor, the President of the Senate, the Speaker of the House, the Secretary of State of the Commonwealth of Massachusetts and a member of the National House of Representatives of long standing.

In Grand Lodge of the five living Past Grand Masters, three are members of St. Bernard.

In 1893, of the seven then living Past Grand Masters of Massachusetts, five were members of this Commandery.

Since its charter in 1859 there have been twenty-seven grand masters of the Grand Lodge of which twelve were members of St. Bernard Commandery, nine regular and three honorary members.

From 1859 to 1933, seventy-four years, members have held the office of Grand Master of Masons in Massachusetts for twenty-seven years, eighteen years by regular members and nine years by honorary members of St. Bernard.

Ritual Differences

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An experience in Freemasonry usually upsetting to the newly-raised brother is his first visit to a lodge in another jurisdiction than his own. Having carefully been taught a certain ritual, in all probability with positive emphasis upon the necessity of being "letter perfect," he learns with a distinct shock that the ritual in other states differs from his own, and that these differ each from the other.

If he converses with those "well informed brethren who will always be as ready to give as you will be to receive instruction" he is more than apt to be met with a puzzled, "I don't know, I'm sure, just why they are different from us, but, of course, ours is correct."

The riddle becomes much plainer as the neophyte studies Masonic history—but, alas, many never open a Masonic book! Yet divergences in ritual cannot be understood without some historical background. It is necessary to understand, for instance, that Freemasonry came to this country, some time prior to 1731, at a time when English ritual was in process of formation. We did not receive our Masonry from one central source, but from several; nor did we obtain it as a whole. Several different localities (Massachusetts, Pennsylvania, Virginia) received Freemasonry from across the sea and from them our forms and ceremonies radiated to other sections. The schism in the first

In the Grand Commandery of Massachusetts and Rhode Island, Saint Bernard Commandery, with only ninety-six members, is today (June 14, 1933) represented by twenty-two past commanders all permanent members of the grand commandery and by the generalissimo and captain-general, *ex-officio*, making in all twenty-four members of the grand commandery. These figures are taken from the grand commandery report for the year 1932.

That report also states that Boston Commandery, with 1422 members, has only eleven past commanders in the grand commandery and that DeMolay Commandery with 1078 members has only twenty past commanders in the grand commandery.

St. Bernard Commandery has been called a Club and not a Commandery, but with its twenty-two past commanders in a membership of ninety-six, it might almost be called a commandery of past commanders.

This Commandery is also well represented in Scottish Rite Masonry, the sovereign grand commander of the Northern Masonic Jurisdiction, Sir Melvin Maynard Johnson, being a fellow member. The Illustrious Massachusetts Deputy of the Supreme Council is Past Commander Frederick W. Hamilton. Our honorary member, R. Em. Sir Arthur D. Prince, is grand keeper of the archives of the Supreme Council. Several other members are honorary members of the Supreme Council, including Em. Sir Frank B. Lawler, present Commander-in-Chief of Massachusetts Consistory, Em. Sir Curtis Chipman, present Most Worshipful Grand Master of Masons in Massachusetts and Em. Sir Frank E. Buxton.

Grand Lodge in England (1753) resulted in two grand lodges; the "Ancients" (the younger, schismatic body) and the "Moderns" (the older, original grand lodge). Each had its own ritual; our rituals sometimes lean to one, sometimes to the other, and often to both. Literal ritualism is comparatively a modern matter; and "mouth to ear" in early days meant nothing more than the giving of information, not transmitting it in a set form of words. Most of our grand lodges have been formed by a union of particular lodges, many of which received each its ritual from a different American source, with the result that the ritual finally adopted is a combination of several. And finally, grand lodges have not infrequently changed, added to and taken from their own rituals, either as a matter of legislation or by the easier course (in early days) of adopting with little or no question the variations suggested by positive minded ritualists, grand lecturers, custodians of the work, ritual committees and so on. Some of these, unfortunately, had little or no Masonic background, and changed and altered, added and subtracted with no better reason than "this seems much better to us!"

Certain fundamentals are to all intents and purposes the same in every one of our forty-nine grand jurisdictions. All American lodges have a master and two

wardens, a secretary and treasurer, an altar with the V. S. L. and the other Great Lights; Lesser Lights, three degrees; unanimous ballot required; make Masons only of men; have the same substitute word given in the same way; are tiled; have a ceremony of opening and closing. To some extent all dramatize and exemplify the master's degree, although the amount of drama and exemplification differs widely.

But beyond these and a few other simple essentials are wide variations. Aprons are worn in one way in one degree in one jurisdiction and another way in the same degree in another. Some jurisdictions have more officers in a lodge than others. In some jurisdictions lodges open and close on the Master Mason's Degree; others on the First Degree; others only in the degree which is to be "worked." Lesser Lights are grouped closely about the altar, in a triangle to one side of the altar, in the stations of the master and wardens. In some lodges the I. P. M. (Immediate Past Master) plays an important part, as in England. Other lodges know him not. Some lodges have inner guards and two masters of ceremonies—others will have none of these. Dividing, lettering, syllabing are almost as various in practice as the jurisdictions. Obligations show certain close similarities in some requirements; but what is a part of the obligation in one jurisdiction may be merely an admonition in another, and *vice versa*.

Discovering all this (and much more!) the thoughtful initiate is apt to wonder why it is deemed so important that he memorize his own particular "work" so closely; when he travels he finds that what he knows as familiar words and forms and phrases are strange to the lodges he visits. Nor is this the place to argue for purity of the ritual as taught. There are good and sufficient reasons why we should hand on to our sons and their sons the ritual as we received it—if only to preserve without further alteration and change that which was formed by the fathers. Suffice it that while uniformity in work within jurisdictions is fairly well established as good American Masonic practice, it is not universal. There are several "workings" for instance, permitted in English lodges, and even in some American jurisdictions (*vide* Connecticut) not all lodges use the same ritual.

The reasons for all this are so involved, complex and cover such a long period, that a complete understanding is difficult even for the student willing to read the enormous amount of history and authority which may make it plain. Briefly, and in general, the matter becomes clearer if we visualize our sources of ritual.

We received our Masonry from

The Mother Grand Lodge of England	1717-1753
The Grand Lodge of the "Ancients"	1753-1813
The Grand Lodge of the "Moderns"	1753-1813
The United Grand Lodge	1813 and on
The Grand Lodge of Ireland	1724 and on
The Grand Lodge of Scotland	1736 and on

AND

from pre-Grand Lodge era lodges of England, Ireland and (or) Scotland.

Unfortunately for the historian, this list does not signify six or seven springs from which ritual welled in six or seven different but "pure" forms. The ritual of the original grand lodge changed as it flowed, through

many years after 1717. The Grand Lodges of "Ancients" and "Moderns" both made alterations in ritual so that rival members of each body found it impossible to make themselves known Masonically in the other. Ireland and Scotland were, and are, as different as Pennsylvania and California. From pre-Grand Lodge lodges members came to this country to form themselves into lodges without warrant or charter (as was the custom in early days). A dozen men, bringing *what they remembered* of the ritual they heard when "made" to form a lodge, would naturally include in their ritual a little of one original source, some phrases from another beginning, a paragraph from a third wellspring, and so on.

The Mother Grand lodge ritual (1717 to 1753) was not the ritual of the United Grand Lodge which came into existence in 1813, when the two parts of the original Mother Grand Lodge ("Ancients" and "Moderns") again came together. The United Grand Lodge, or Grand Lodge of Reconciliation, formed its ritual from the best of the divergent rituals of the "Ancients" and the "Moderns."

Thus, lodges in this country which received their ritual, in any or all states of purity or impurity, from either of these several sources, would differ decidedly each from the other.

Come we now to the spread of Masonry in the thirteen colonies, and later, through the forty-eight states and territories and the District of Columbia. To write even one paragraph of Masonic history of ritual in so many subdivisions would make this article unbearably long. But a few high lights may be noted.

From four primary American sources of ritual, in one way or another, all other American grand jurisdictions, in part at least, received their "work"; Massachusetts, which at first sent forth what must have been at least an approximation of the work of the original Mother Grand Lodge, though her ritual today is derived from both "Moderns" and "Ancients"; Pennsylvania and Virginia, both giving forth individual variants of a combination of "Modern" and "Ancient," and North Carolina, almost purely "Modern."

In 1915 Dean Roscoe Pound showed how various were the next groups of states which received their rituals from the first four American sources. He developed that Maine derived from Massachusetts since the fusion; Vermont derived from the Grand Lodge of "Ancients" in Massachusetts before the fusion; Ohio derived from Massachusetts, from Connecticut, a strictly "Modern" jurisdiction, and from Pennsylvania; Indiana derived from Ohio and Kentucky, which latter represents Virginia after the fusion; Michigan derived from the "Ancient" Grand Lodge of Canada and from New York, which since the Revolution was a strictly "Ancient" jurisdiction; Kentucky derived from Virginia; Tennessee derived from North Carolina, a purely "Modern" jurisdiction; Alabama derived from North Carolina, from South Carolina and from Tennessee, thus representing Virginia and North Carolina; Louisiana derived from South Carolina, from Pennsylvania and from France; Florida derived from Georgia and from South Carolina; Missouri derived from Pennsylvania and from Tennessee, representing therefore, the fusion in Pennsylvania and the "Modern Masonry" of North Carolina; Illinois derived from Kentucky and

so represents Virginia; and the District of Columbia derived from Maryland (a fusion of "Modern Masonry" from Massachusetts and from England direct, with "Ancient Masonry" from Pennsylvania), and from Virginia.

The further west we go, the more we find a mixture of sources, complicated rather than simplified by such matters as the splitting of the Grand Lodge of Dakota into the Grand Lodges of South Dakota and North Dakota, when these two states were formed, and the formation of the Grand Lodge of California, which drew its work from many different sources. California Lodge No. 13, of the District of Columbia, was formed for the purpose of carrying Masonry to the Golden Gate at the time of the gold rush. That lodge is now Number 1 on the California Grand Lodge register. But California's ritual is not more similar to the District of Columbia working than that of any other state, since the district lodge was but one of several which formed the Grand Lodge of California.

There have been certain unifying influences; the Baltimore Masonic Convention of 1843, the conclusions of which were adopted in whole or in part by several American grand jurisdictions, and the work of Rob Morris and his conservators, which despite its chilly reception by many grand jurisdictions, undoubtedly left its impress on American ritual. A third unifying influence has been the tremendous impress made on almost all American jurisdictions by Thomas Smith Webb and Jeremy Cross, plainly evident in the exoteric paragraphs printed in many state monitors or manuals. A fourth has been the honest desire and strenuous efforts of many grand lodges, through dis-

trict deputies, grand lecturers, schools of instruction and similar machinery, to preserve what they have in its supposedly ancient perfection. But by the time these latter were in operation, ritual was more or less fixed. Because of the reverence of the average Mason for what he is taught, and his fierce resentment of any material change in that which he learns, rituals and degree forms, ceremonies and practices, usages and customs, continue to be what he believes them to have been "from time immemorial" even when sober fact shows that they have an antiquity of (in all probability) less than two hundred years.

For the benefit of those Masons to whom divergence of ritual is not the less distressing that it is understandable, it may be said that most authorities agree that it is really not a matter of great moment. All over the world Freemasonry teaches the same great truths, offers the same spiritual comfort, creates and continues the same fraternal bond. "In non-essentials, variety; in essentials, unity" might have been written of Masonry. It matters little how we wear the apron in a given degree—so be it that it is worn with honor. The method of giving a sign or a pass matter much less than that what we do is done with understanding.

While Freemasonry continues to observe and revere those few landmarks which are undisputed everywhere—those which Joseph Fort Newton says are "The Fatherhood of God, the Brotherhood of Man, the Moral Law, the Golden Rule, and the hope of Life Everlasting," it becomes of less moment that different men, in different times, in different localities, have found more than one way to phrase and to teach the ancient verities of the old, old Craft.

The Test of Adversity

"Adversity is the furnace that tries men's souls. It separates the dross from the metal. If one comes through the ordeal successfully he is indeed fortunate and worthy to be considered one of nature's noblemen."

It can be stated without any exaggeration that all ethical systems are being at present subject to a very severe test, and upon the result of that test their future existence must largely depend.

Leaders of Masonic thought throughout the English-speaking world, in recognition of this fact, are emphatically urging that the application of the principles of Freemasonry throughout the individual and social lives of its members is absolutely essential.

They point out in clear terms that there is no activity in life, in the lodge or outside, in business or recreation, where the eternal principles of justice and morality, brotherly love, relief and truth should not be observed.

The united force of Freemasonry should be thrown into the balance in favor of righteousness and honest dealing not only between men themselves, but also between nations. This great movement to make Freemasonry a living factor in the affairs of life is being warmly supported almost everywhere, especially so in the United States of America.

The editor of that leading Masonic journal, *The New Age*, in commenting upon it, says: "The plans to seek out the individual Mason and have him understand that he is an integral part of our great Craft, will be hailed with approval by every member. But what is needed is to realize the significance of the question: 'For what purpose have you come here?'" This is very pertinent.

It would, of course, be idle to deny that there are many disappointments in Freemasonry, and that a section of its members somehow fail to assimilate its inner meaning and philosophy.

They talk a lot about the moral excellence of the institution, but contribute nothing towards promoting it. They are slack in the observance of their private obligations, show little or no consideration or sympathy for the unfortunate, and appear to be deficient in the great Masonic principle of charity. For them the lodge is merely a place of entertainment and refreshment, not a sanctuary where in fellowship men are inspired and encouraged to do justly, love mercy, and walk humbly before God.

In all human institutions such weaknesses are bound to appear, and these are accentuated under the stress of adversity when men are apt to do things which weaken that confidence in human integrity which is the basis of social security. However, when these weak-

nesses are recognized and concentrated upon, they can be remedied, in any case the derelictions of a few really give added lustre to the service and self-sacrifice of the many.

Those individuals who are swayed by selfishness, and self-interest, sooner or later find that they are entirely out of place in any association of men who are honestly endeavoring to do their duty to God, their country, and their fellows. In few, if in any period of the world's history has it been so necessary as it is now for men to keep their ideals constantly before them, and to realize that "every wrong done by one man to another, whether it affect his person, his property, his happiness, or his reputation, is an offense against the law of justice."

The golden rule is our best security, and in this jurisdiction the effort to impress it upon the hearts of the brethren is, we are proud to record, constant and unvarying.

The dangerous disorders of insincerity and selfish indifference are being attacked and treated, and a steady pressure is being exerted to strengthen the courage and endurance of those who recognize that each has an important part to play in the great scheme of brotherhood.

Those who in the bitterness of the moment are per-

haps disposed to ask, "Is Freemasonry worth while?", will find the answer in the fact that its successes far out weigh its occasional disappointments, and that the union of upright and benevolent men in close bonds of cooperation is exercising an undoubted influence for good in the present disorganized and disturbed state of society. It gives its members larger interests, wider sympathies, and increases their faith in the eternal justice of the G.A.O.T.U. Any effort to improve individual conscience and character is not wasted, indeed, it is of supreme value at all times, and especially so when the temptation to resort to doubtful, if not dishonest, expedients is great.

The truth must prevail, and Freemasonry will emerge from the crucible of adversity as gold refined by fire.

Two ways are offered to our will—

Toil with rare triumph, Ease with safe disgrace:—

Nor deem that acts heroic wait on chance!

The man's whole life precludes the single deed

That shall decide if his inheritance

Be with the sifted few of matchless breed,

Or with the unmoved herd that only sleep and feed.

—LOWELL.

—The New Zealand Craftsman.

"Women Freemasons"

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The romances of the Ancient Craft include a number of stories of women who are said to have become Freemasons in one way or another. The majority are hoaxes, legends or pure fiction. A few tales out of the many seem possible; two, at least, are probable.

For a woman to become a real Freemason is as impossible as for a man to become a mother, a leopard to change his spots. A female duly elected, properly prepared, initiated and obligated, passed and raised, who signed the by-laws of a regularly constituted lodge, would not be a Freemason, as all which had been done with her would be entirely illegal, and one illegally initiated is not a Freemason. The third of the old charges, foundation law of the Craft, states emphatically: "The persons admitted members of a lodge must be good and true men, free-born and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report."

It would, however, be extraordinary if at some time, in some place, some woman was not illegally given a Masonic degree, or obligated as a Freemason. That the instances which rest on anything more reliable than tradition and hearsay are so few is a remarkable tribute to the fidelity of Masons. It is a point worth noting that the number of even possibly true instances is much less than the known number of exposés of Masonry written and published by foresworn brethren.

Best known, most often quoted, and most credible of all the histories of alleged "women Freemasons" is that of the Honorable Elizabeth St. Leger, later Mrs. Richard Aldworth, of Ireland. Even about her strange story has clustered a curious collection of myths and

legends, which have required some untangling at the hands of skilled Masonic historians.

According to the most reliable accounts, Arthur St. Leger, 1st Baron Kilmayden and Viscount Doneraile, with his sons and a few intimate friends, were in the habit (as was the custom in those early days when Freemasonry was closing the era of operative and opening the era of Speculative Masonry), of opening a lodge and conducting its ceremonies in the family mansion at Doneraile Court, County Cork, Ireland.

When Elizabeth was seventeen years old, the old house underwent repairs, including removal and replacement of a partition between the library and a back room in which the lodge meetings were held.

One afternoon Miss St. Leger, in the library, heard voices. With perhaps pardonable feminine curiosity she listened at an opening between the bricks in the temporarily replaced partition. Not hearing sufficiently well, she removed a loose brick and obtained an unobstructed view and complete audition of what occurred.

She looked and listened for some time before she realized what she saw and heard. There seems to be no question of her gentle breeding, education or high mindedness; when she understood she became terror-struck and fled from the room, intending forever to conceal her guilty knowledge.

Her way out, however, was barred by the lodge tiler, her father's butler. She screamed and fainted.

The tiler summoned the master; the young woman recovered consciousness, and confessed to what she had discovered. The lodge considered what should be done,

and finally decided to have her take part in ceremonies similar to those she had witnessed. Accordingly, she was initiated and passed a fellowcraft. At this time (1710) the third degree, or what was "the master's part," was not a separate ceremony, so that, granting the story to be true, Miss St. Leger received all the light her father's lodge had to give.

Too much corroborative detail surrounds this old tale to pass it by as apochryphal. There is today extant in the possession of Lady Castletown, Upper Ossory, a painting of Miss St. Leger in her Masonic regalia. Two jewels she wore are preserved, one in the possession of the family, the other held by Lodge No. 1, Cork. Contemporary accounts credit her with acting as master of the lodge, and riding in public Masonic processions, clad in Masonic regalia; these are doubtless mere inventions. It is not on record that she was permitted to attend any meeting of the lodge except that in which she was initiated and passed.

Nor has the lodge been identified; yet this is not surprising, since the date (1710) is prior to the formation of the Irish Grand Lodge, and seven years before the formation of the Mother Grand Lodge in London. It is supposed that her father received his Masonry in London, and brought it home with him, in the easy custom of the olden time, making Masons of his friends and with them practicing the speculative art.

It is pleasant to chronicle that every version of the story—and they are many—sets forth that this Irish lady, as a girl, a wife, a mother and a grandmother, highly valued her singular distinction, never took advantage of it, and venerated the Craft for all her eighty years of life.

Among many versions of this story, one credits Miss St. Leger with *intent* to overhear by concealing herself in a clock-case in the lodge room. This seems altogether out of character; moreover, the "clock-case" method of a woman's getting Masonic secrets has been overworked.

In a letter written in 1879 to Brother Montague Guest, the following passage relating to a Dorsetshire Lodge occurs:

"There was a lodge about a hundred years ago, held in a house facing the Up-Lyme turnpike. . . . It was in that lodge that it was said the woman hid herself in a clock and was in consequence made a Mason."

The clock-case tradition finds an echo in Thackeray's burlesque story of "My grandfather's time," which occurs in one of his papers on SNOBS, about . . .

" . . . my great aunt (whose portrait we still have in the family) who got into the clock-case at the Royal Rosicrucian Lodge at Bungay, Suffolk, to spy on the proceedings of the Society, of which her husband was a member, and being frightened by the sudden whirring and striking eleven of the clock (just as the Deputy Grand Master was bringing in the mystic gridiron for the reception of a neophyte), rushed out into the midst of the Lodge assembled; and was elected by a desperate unanimity, Deputy Grand Mistress for life. Though that admirable and courageous female never subsequently breathed a word with

regard to the secrets of the initiation, yet she inspired all our family with such a horror regarding the mysteries of Jachin and Boas, that none of our family have ever since joined the Society or worn the dreadful Masonic insignia."

There seems to be small doubt that Helene, Countess Hadik Barkoczy, born 1833, was actually "made a Mason" in Lodge Egyenloseg, warranted by the Grand Orient of Hungary. The last of her race, at her father's death she was permitted by the Hungarian courts to take the place of a son, receiving his full inheritance. In this was an extensive Masonic library in which she became much interested. In 1875 the lodge mentioned admitted her!

The Grand Orient of Hungary took immediate action on this "breach of Masonic vow, unjustifiably conferring Masonic degrees, doing that which degrades a Freemason and Freemasonry, and for knowingly violating the statutes." The deputy master of the lodge was expelled, the officers of the lodge had their names struck from its rolls, and the members were suspended for various periods of time. To the honor of the Grand Orient be it said, its final pronouncement—apart from these merited punishments—was unequivocal. It read:

"1. The Grand Orient declares the admission of the Countess Hadik Barkoczy to be contrary to the laws, and therefore null and void, forbids her admittance into any lodge of their jurisdiction, under penalty of erasure of the lodge from the rolls, and requests all Grand Lodges to do the same.

"2. The Countess is requested to return the invalid certificate which she holds, within ten days, in default of which measures will be taken to confiscate immediately the certificate whenever produced at any of the Lodges."

The Chevalier d'Eon is a mysterious and remarkable character, but he was not a "woman" Freemason. It seems highly probable that this peculiar person (born 1728) was partially an hermaphrodite, feminine in appearance, if sufficiently masculine in nature to become a distinguished soldier and one of the best half dozen swordsmen in France. In spite of a pronouncement by a court of law that "he" was a woman, his male sex was definitely proved after his death. This is the more remarkable, as after a masculine career of some distinction (which included being made a Mason in London) he voluntarily admitted that "he" was a woman, and lived as such for thirty-three years!

The world believed him at the time, and great was the stir caused by the thought that a regular lodge had "made a Mason of a woman." Post-mortem examination restored confidence; the best explanation of his odd life is that he was insane; the worst which may be thought of him as a "woman" is that he deceived the world, Masonic and profane alike, for many years.

Melrose Lodge No. 1 *bis* on the roll of the Grand Lodge of Scotland, preserves the tradition of a woman initiate, Isabella Seoon, known in the vernacular as Tib Skin. The story runs that after removing from Newstead, the meetings were held in hired rooms for some years, and

"The matron, a true daughter of Eve, somehow obtained more light upon the hidden mysteries

than was deemed at all expedient, and, after due consideration of the case, it was resolved that she must be regularly initiated into Freemasonry,"

which tradition states was actually done, the initiate being greatly impressed with the solemnity of her obligation, remaining ever a true and faithful sister among the brethren, and distinguishing herself in works of charity!

The Lodge Minutes, however, contain no record of the occurrence.

The officers and about forty privates of the 22nd Regiment quartered at Newcastle, England, in 1769, being Freemasons, celebrated St. John's Day in Winter by attending services at St. Nicholas' Church. This publicity would appear to have excited the curiosity of the landlady under whose roof the lodge was held, for in the *Newcastle Chronicle* of January 6, 1770, the following advertisement was inserted:

"This is to acquaint the public that on Monday the first inst., being the Lodge (or monthly meeting night) of the Free and Accepted Masons of the 22nd Regiment, held at the Crown Inn, Newgate, Mrs. Bell, the landlady of the house, broke open a door (with a poker) that had not been opened for some years past, by which means she got into an adjacent room, made two holes through the wall and by that stratagem discovered the secrets of Masonry, and she, knowing herself to be the first woman in the world that ever found out that Secret, is willing to make it known to all her own sex; so that any lady that is desirous of learning the secrets of Freemasonry by applying to that well learned woman Mrs. Bell (that lived 15 years in and about Newgate St.) may be instructed in the secrets of Freemasonry."

If Mrs. Bell did actually acquire the knowledge the advertisement claims, it is clear that she had by no means learned the lessons which were apparently so deeply impressed upon the other "lady candidates." The story can be only a hoax. Probably Mrs. Bell heard a good deal about the doings of the Lodge held on her premises, and was inclined to pretend to know more than really was the case. The advertisement, in the spirit of those times, was doubtless intended to hold her up to ridicule and warn her to be more discreet.

Recording the death, aged eighty-five, on Tuesday, May 11th, 1802, of Mrs. Beaton in Norwich, a newspaper notice reads:

"She was a native of Wales, and commonly called here (i.e. at Norwich) the 'Free-Mason' from the circumstances of her having contrived to conceal herself in the wainscotting of a lodge room, where she learnt that Secret, the knowledge of which thousands of her sex have in vain attempted to arrive at:—She was a singular old woman, and as a proof of it the Secret died with her!"

Capt. J. W. Gambier, a non-Mason, in his *Links in My Life on Sea and Land*, wrote:—

"In 1861 I arrived at Chatham and met my father. We went ashore, and dined at the old

inn by the pier at Chatham, sacred to the memory of Pickwick and his companions, and but for a fat old waiter . . . regaling us with pot-house legends . . . we should have been dull indeed. Among other anecdotes this venerable old Ganymede told us was how once a woman had hidden herself in a cupboard, which he showed us in the room, to overhear what went on at a Masonic meeting, but that, being discovered, by her dog scenting her out, she had been hauled out and then and there made a Mason with all due Masonic rites."

About 1864, Lodge Tongariro, No. 705 E.C., met at the Rutland Hotel, at Wanganui, New Zealand. Part of the premises adjoining the room used by the lodge had ceased to be occupied and had become somewhat dilapidated. The following story is told in the history of the lodge:—

"The landlord, who was a member of the Lodge, had a sister living in the house. She was an elderly lady with a great thirst for knowledge, and she determined to find out all about Freemasonry. Accordingly she went to this disused part of the building and succeeded in removing a knot from the wooden portion, and from this spy-hole was able to witness unobserved some portion of the proceedings. She did not, however, possess the gift of silence, and one evening while serving behind the bar told a gentleman who at that time was not a member of the Craft, although he afterwards became a Mason and subsequently occupied the Master's Chair in the Lodge. The good lady was especially impressed with the third degree, which she described as 'very dreadful.' She stated she was going again that night, and that it was her intention to enlarge the hole in order to get a better view. She informed her hearer that there was not a great deal to see until the Lodge had been opened about half an hour. There was to be 'a third' that night, and if her friend would join her in about half an hour, he might take his turn at the peep-hole. Unfortunately for her plan, her brother, who was standing near, though unobserved, overheard this conversation, and when the old lady had climbed up to her accustomed place, he crept softly behind her, and taking a firm grip on her ear, conducted her without any ceremony to her rightful place behind the bar. Unlike the Hon. Elizabeth St. Leger, the lady who concealed herself in a clock-case at an Irish Lodge, she was not initiated into Freemasonry, so could not equal this famed lady."

Loose bricks, knot-holes, clock-cases, door pried open with pokers—the ladies seem to have had but one method of "becoming Freemasons."

A number of supposed "women Freemasons" have received temporary notoriety in the United States. Probably best authenticated (and that very poorly!) is Mrs. Catherine Babington, *nec* Sweet, who was born in Kentucky in 1815, married in 1834, and died in 1886.

Brother J. P. Babington, her son, of Cleveland Lodge No. 202, Shelby, North Carolina, after her death published a biographical sketch of his mother, evidently in the sincere belief that what he had heard

all his life was true, and giving a plain (if inherently improbable) account of this "lady Mason."

According to this book, which ran into three editions, Catherine Sweet spent the greater part of her childhood and young womanhood with her grandfather, Benjamin Ulen, who lived near where she was born in Kentucky. Near her grandfather's house was a two-story building; a school below, and a room intended as a church above. However, it was used by Masons as a lodge room. Young Catherine is said to have concealed herself in the hollow pulpit was not once but at every meeting of the lodge for more than a year, seeing all the degrees and learning all the work, even the most secret!

She was finally discovered by one of her six uncles, all alleged members of the lodge, and on being closely questioned—and she is stated to have refused to answer unless interrogated Masonically—she showed a more proficient knowledge of the ritual than any of them possessed!

She was kept in custody for more than a month, while the lodge decided what to do with her. Finally she was "properly prepared" and "made a Mason" but not a member of the lodge.

This estimable lady is said to have talked Masonry on every and any occasion, even "instructing" brethren whom she considered "bright," and was immensely proud of being "the only woman Freemason." Critical historians, however, look with considerable doubt on the major incidents of this tale. It appears that there was no regular lodge near her grandfather's home at the time she was alleged to spy upon it (there may have been a spurious lodge, of course) and no records exist that any of her uncles were Masons.

There seems to be no doubt that (1) Mrs. Babington lived; (2) that she knew at least some Masonic

ritual and (3) that hundreds if not thousands of her neighbors and friends believed the story.

Her knowledge of ritual can easily have come from any of half a dozen of the so-called exposés of Masonry (such as the Morgan booklet) which circulated freely enough and may still be found in libraries and second-hand stores. It is possible that she learned Masonic work from her husband (unlikely, inasmuch as he was a past master) and barely possible that she did get into some spurious lodge and hear from a concealed place. If the latter is true, why were the particulars which her son received from her not of a place and a lodge which could be identified?

Until further light it seems safe to class this tale, too, with the many "feminine Mason" myths and legends which add much to the color, if nothing to the facts, of the history of the ancient Craft.

There are tales and tales and still more tales not here mentioned; many of them are obviously confusions between the French rite of adoptive Masonry and genuine Ancient Craft Masonry, or have to do with that odd little by-product of quasi-fraternity known as "Co-Masonry." The story of Madam Xaintrailles belongs among the former; she was doubtless a member of an adoptive lodge, but the story that she was later initiated into Craft Masonry at the close of the eighteenth century rests almost wholly upon tradition.

Some supposedly Masonic bodies at one time or another have admitted women to membership—one of these in Mexico in a not far distant past—but their stories belong in a history of spurious Freemasonry, not in a chronicle of curious fiction in which only the illegal "making" of the Countess and the accidental discovery of the young English girl seem to have genuine claims to credibility.

English Masonry Defended

Because of the recent criticism by an American visitor to England of the ways and manners of English Masons, the editor of *THE CRAFTSMAN* asked W. Philip T. Nickerson, for some time a resident of that country, to give his views to our readers.

Brother Nickerson is peculiarly well fitted to answer the comment of a tactless American visitor to a country where Freemasonry spells much and exalts the name it proudly bears.

In recent years *CRAFTSMAN* readers have been indebted to Bro. Nickerson for the items appearing in these columns under the guide line "*From our English correspondent.*"

He it was who kept the Craft informed on topics of interest in the British Isles. He is a man of seasoned judgment, a past master, and with a background in Freemasonry which gives his words weight. In his letter to the editor he says:

Wilmington, Delaware,
December 23d, 1933.

Dear Brother Moorhouse:

"... ever since reading the 'American Visitor's' divagation I have had a fear that some of my good

English brothers might attribute the solecisms to me.

"Most Worshipful Sereño D. Nickerson was my father's older brother. I fear I am 'the nephew of my uncle.' He was, you recall, Grand Master of Massachusetts (1871-3) so long before his death in 1909, that many of the present day remember him as Grand secretary, and rate him as Right Wor. only. He was very kind to me.

"I have three personal Masonic memories that are of red letter significance. My uncle proposed me for the degrees; my first appointment was at the hand of Wor. Warren F. Gay, grandson of Winslow Lewis, master of the lodge fifty years after its constitution; and my Past Master's jewel is the same that was given him, fifty years previously in the same lodge. There is a temptation to add a fourth: having served in 1912 on the Mission sent by the G. M. of Massachusetts (Benton) to the G. M. of England, H.R.H. The Duke of Connaught, K. G. &c. (Ottawa, 1912) to whom I was privileged to read the address. It is all in the Proceedings of Massachusetts G. L. (1912 or 1913)."

THE CRITIC ANSWERED

"The late president of the Board of General Purposes, Sir Alfred Robbins, who had established himself

by personal ability and Masonic merit as a journalist of distinction, wrote a judicious book descriptive of English-speaking Freemasonry. By it we discover the manner in which the Ancient Landmarks encircled the earth, all unchanged by national customs; and how for the welfare of mankind its independent grand bodies should continue to be understandingly harmonious.

The Craft being in the enjoyment of great harmony joy abounds. And then, "An American Visits London" (THE MASONIC CRAFTSMAN, October 1933, ex London Freemason). His disapprobative comments are as discordant as an ill-tuned radio. From his remarks critical one gathers that our English brethren are strangely in error. They have no regular lodge rooms. In them they hold too many meetings, at the same time doing too little work. Because they prefer to eat too many banquets and propose too many toasts, and to act generally according to wont, use and ancient custom. And withal to be wonderfully hospitable to the wayfaring man, though a fool! Each member pays, the visitor does not. "To offer to pay would be an insult." "Almost every trade, business or profession has its lodge. This, to my mind, makes the great difference between the London (I will not say English) and American Masons."

It is clear this good man never heard the oldtime lecture "On the Bright Side of Things" beginning: "I know no more beautiful color for the sky than blue; for the leaves and grass than green, for the lakes, rivers and sea than just crystalline water!" and equally evident that he is unfamiliar with the scriptural injunction: "Let another's, not thine own mouth praise thee!"

Let authentic facts counterpoise static opinions. Surrey is a typical home county, south of London. The Prince of Wales is the Provincial Grand Master. The 1931 Masonic Calendar, issued by authority is at hand. The book covers 249 different Masonic bodies. There are Craft lodges 109 in number: 69 are within eleven miles of London at Croydon, Surbiton and Sutton. Four other places have 12, seven more have 14 and fourteen each one. During each year 56 hold from five to nine meetings each; 53 quarterly. These regular meetings by 35 are at hotels, clubs or restaurants; 74 in halls, of which 56 are Masonic halls. The largest has 200 members, the smallest 19, average membership is 66 plus, average initiations 4, and the total for the Province is 7279. The lodges of instruction number 62, some being called of Improvement, some of

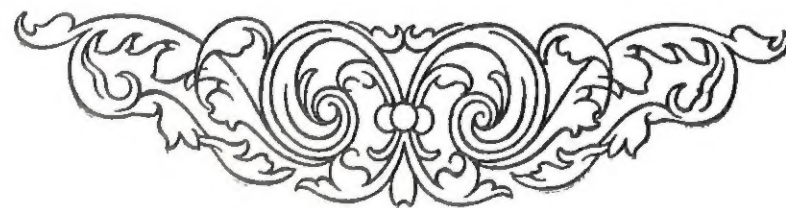
Emulation working. They meet more frequently than the lodges, not a few fifty-two weeks of the year. Thus, unless all these efforts are useless, sufficient time is devoted to the ritual and the work is expert. Along English lines be it remembered, only "Bristol Work" is resemblant of American. The three principal Masonic charities have liberal support and need no encomium.

The table lodges follow the lodge meetings. They are potent in promotion of fellowship, solidarity and brotherhood. Everything is decent and in order. Old customs abound. The toasts of course run from high to low, beginning with the King and the Craft. By recalling that the Crown is the keystone of the British Constitution, we apprehend that this sentiment is as pertinent to English Masonry as ours to the memory of Washington. After the obligatory toasts we hear the comfortable words: "Gentlemen, you may smoke." The Visitors are never overlooked; those from afar are warmly welcomed. The Charity Box is for lodge work. Visitors from America can offset any feelings of embarrassment to which free entertainment subjects them by considering the open purse as much a working tool as the charity box. Absent brethren are brought to mind and the pathetic "tyler's toast" is given ending the list. Wholesome Masonic customs! Good Masonic ways!

English Masonry is first among its equals. American is of equal distinction, no more. American ways are pleasing to us. The English are free agents and discriminative. When one American Mason, made in his native Massachusetts thirty years ago, a member of Massachusetts Consistory, past master since 1910, who has sat with his brethren in Canada, America, Canal Zone and England, for five years a resident of that tolerant land, and there permitted to become a joining member of a lodge and to receive degrees in the Royal Arch, the Mark Lodge and in a preceptory of K. T., thinks of his Masonic experiences he is profoundly thankful. Earnest men are everywhere found. Obligations are recognized and amply fulfilled. Equality in the Craft is real, as I know, having personally witnessed exemplifications. I pray:

*May the blessing of Heaven rest upon us and
and all regular Masons. May Brotherly
Love prevail, and every moral and social
virtue cement us. Amen. So mote it be."*

PHILIP TILLINGHAST NICKERSON,
P.M., P.G.S.W.B. Mass., 32



JANUARY ANNIVERSARIES

DECEASED BRETHREN

Henry VII, King of England, who presided as grand master at a lodge held in his palace, in 1502, was born at Pembroke Castle, January 28, 1457.

Edmund Burke, who as a member of the English Parliament made famous speeches on American taxation and conciliation with America, was born in Dublin, Ireland, January 1, 1730, and became a member of Jerusalem Lodge No. 44, Clerkenwell, London.

Gen. Benjamin Lincoln, who received Lord Cornwallis' sword in surrender and was later Secretary of War, was born at Hingham, Mass., January 24, 1733, and became a Mason in St. Andrew's Lodge, Boston.

Robert H. Goldsborough, U. S. Senator from Maryland (1813-19; 1835-36) and Senior Grand Warden of the Grand Lodge of Maryland (1824), was born near Easton, Md., January 4, 1779.

James M. Varnum, noted statesman and orator who served in the Continental Army, died in Marietta, Ohio, January 10, 1789, one year after affiliating with American Union Lodge No. 1 in that city.

Edward Gibbon, author of "The Decline and Fall of the Roman Empire," and member of Lodge of Friendship No. 6, London, Eng., was buried at Fletching, Surrey, Eng., January 16, 1794.

Anson Jones, 4th and last President of the Republic of Texas (1844-46) and first Grand Master of Texas (1838), was born at Great Barrington, Mass., January 20, 1798, and died at Galveston, Tex., January 8, 1858.

Brig. Gen. Caleb Cushing, Attorney General of the U. S. (1853-57) and later U. S. Minister to Spain, was born at Salisbury, Mass., January 17, 1800, and died at Newburyport, Mass., January 2, 1879. He was a member of St. John's Lodge in the latter city.

Victor Marie Du Pont, captain of Delaware Volunteers in the War of 1812 and member of Temple Lodge No. 11, Wilmington, died at Philadelphia, January 30, 1827.

Cornelius N. Bliss, Secretary of the Interior under President McKinley and a member of the Massachusetts Lodge, Boston, was born at Fall River, Mass., January 26, 1833.

Charles S. Stratton (Tom Thumb)

was born January 4, 1838, at Bridgeport, Conn., and was a member of St. John's Lodge No. 3 in that city.

Woodbridge N. Ferris, Governor of Michigan (1913-16) and later U. S. Senator from that state, was born near Spencer, N. Y., January 6, 1853, and became a Mason in Big Rapids (Mich.) Lodge No. 171 in 1891.

Gen. James Shields, who in 1841 was appointed Grand Orator of the Grand Lodge of Illinois and later was U. S. Senator from three states, namely Illinois, Minnesota and Missouri, became a charter member of Faribault (Minn.) Lodge No. 9, January 6, 1857. He is represented in the National Statuary Hall in the U. S. Capitol.

Alexander M. Dockery, Governor of Missouri (1901-05) and later 3rd Assistant Postmaster General under President Wilson, was exalted in Lone Star Chapter No. 30, R.A.M., Chillicothe, Mo., January 9, 1868, and on January 25, 1909, became a member of Solomon Council No. 26, R.&S.M., Milai, Mo.

William F. Cody (Buffalo Bill), famous Indian Scout, was raised in Platte Valley Lodge No. 32, North Platte, Nebr., January 10, 1871. His death occurred January 10, 1917, just 46 years later, at Denver, Colo.

Charles P. Taft, founder and publisher of the Cincinnati Times-Star and U. S. Representative from Ohio, was passed in Kilwinning Lodge No. 356, Cincinnati, January 11, 1871. On January 10, 1923, he was elected a life member of this lodge.

Cecil J. Rhodes, Prime Minister of South Africa (1890-96) and founder of the Rhodes Scholarships at Oxford University, Eng., was initiated in Apollo University Lodge No. 357, Oxford, January 30, 1877.

Lord Blythwood, Grand Master Mason of Scotland (1926-29) and Active Member of the Supreme Council of that country, was exalted in Stirling Chapter No. 2, R.A.M., January 30, 1902.

Gen. Joseph Wheeler, famous American officer who served in the Confederacy and in the Spanish-American War, died at Brooklyn, N. Y., January 25, 1906. He was a member of DeMolay Commandery No. 14, K.T., Decatur, Ala.

Luther Burbank, horticultural scientist, received the 32nd Degree at Santa Rosa, Calif., January 10, 1922.

LIVING BRETHREN

Maj. Gen. John A. Lejeune, who commanded the U. S. Marines in France during the World War, was born in Pointe Coupee Parish, La., January 10, 1867, and is a member of Albert Pike Consistory, Washington, D. C.

Ephraim F. Morgan, former Governor of West Virginia and a member of the Scottish Rite Bodies at Wheeling, was born in Marion County, W. Va., January 16, 1869.

William M. Jardine, Secretary of Agriculture in the Coolidge Cabinet and later U. S. Minister to Egypt, was born in Oneida County, Idaho, January 16, 1879, and is a member of Lafayette Lodge No. 16, Manhattan, Kans.

James G. Scrugham, Congressman from Nevada and a member of DeWitt Clinton Commandery, K.T., at Reno, was born at Lexington, Ky., January 19, 1880.

Franklin D. Roosevelt, President of the United States, was born at Hyde Park, N. Y., January 30, 1882, and is a member of the Scottish Rite Bodies at Albany, N. Y.

Prince Arthur of Connaught, who in 1924 was installed Provincial Grand Master for Berkshire, Eng., was born at London, January 13, 1883.

Leslie A. Miller, Governor of Wyoming, was born at Junction City, Kans., January 29, 1886, and is a member of the Scottish Rite Bodies at Cheyenne.

J. Hugo Tatsch, Masonic writer and historian, was born in Milwaukee, Wis., January 29, 1888. In 1918, he was elected Grand Orator of the Grand Lodge of Washington.

The Earl of Cassillis, Grand Sword Bearer of the Supreme Council of Scotland, was exalted in Naval & Military Chapter No. 40, R.A.M., Edinburgh, January 30, 1899.

Major Gordon W. Lillie (Pawnee Bill) received the 32nd Degree at Guthrie, Okla., January 24, 1901.

Dr. Charles H. Mayo, noted surgeon of Rochester, Minn., received the 32nd Degree at Winona, Minn., January 28, 1910.

Julius L. Meier, Governor of Oregon, received the 32nd degree at Portland, Ore., January 17, 1919.

MASSACHUSETTS GRAND LODGE INSTALLS CHIPMAN AS GRAND MASTER

Curtis Chipman of Cambridge was installed for a third year as grand master of Masons in Massachusetts at a stated communication of the Grand Lodge in Masonic temple, 51 Boylston street, Boston, Massachusetts, Wednesday afternoon, December 27th, by Herbert W. Dean of Cheshire, junior past grand master. In turn the grand master installed the following elected officers: J. Irving Botting, Bingham, senior grand warden; A. Anderson McKimmie, North Amherst, junior grand warden; Charles H. Ramsay, Cambridge, grand treasurer and Frederick W. Hamilton, of Cambridge, grand secretary.

The appointed officers were: Albert A. Schafer, Boston, deputy grand master; Irvin Van Gorder Gillis, Peiping, deputy grand master for China; Lewis B. Bates, Ancon, deputy for the Canal Zone; Starr A. Burdick, Newton, first district; Thomas E. Baker, Arlington, second Cambridge district; Frank E. McIntyre, second Boston district; Justin A. Duncan, Winthrop, third Boston district; E. R. Walker, Winthrop, third Chelsea district; John J. Cooke, Boston, fourth South Boston district; Henry G. Grush, fourth Dorchester district; Lawrence S. Bearer, Roxbury, fourth Roxbury district; Walter L. Macammon, Weston, fifth Waltham district; Joseph Earl Perry, Belmont, fifth Brighton district; Howard E. Custance, sixth Somerville district; Lawrence Mitchell, West Medford, sixth Arlington district; Henry H. Kimball, Melrose, seventh Malden district; John A. Corliss, Everett, seventh Melrose district; Everett A. Sumner, Salem, eighth Salem district; Arthur K. Bates, Danvers, eighth Lynn district; Lendal W. Harding, of Gloucester, ninth district; John Bradford Davis, Haverhill, 10th district; Walter I. Churchill, Methuen, 11th district; J. Harold Dale, Billerica, 12th district; George T. Greenwood, Fitchburg, 13th Fitchburg district; Frank A. Howe, Orange, 13th Barre district; Clarence H. Fisher, South Deerfield, 14th district; Seaver R. Gilreast, Williamstown, 15th district; Arthur F. Jones, Pittsfield, 16th district; James G. Sinclair, Holyoke, 17th district; Clifford A. M. Weber, Longmeadow, 18th Chicopee district; Robert B. Warner, Springfield, 18th Springfield district; Winfred F. Forward, Palmer, 19th district; Edwin M. Crane, Blackstone, 20th district; Edmund H. Squire, Spencer, 21st district; Frank H. Cate, Holden, 22d district; William H. Sheldon, Hopkinton, 23d district; Herbert E. Taylor, Framingham, 24th district; E. Lester Swett, Dedham, 25th district; George T. Burnham, Braintree, 26th district;

Philip S. Bailey, North Scituate, 27th district; Harry H. Thurlow, East Providence, 28th Taunton district; Lee R. Higgins, Plainville, 28th Attleboro district; Herbert K. Pratt, Bridgewater, 29th district; Adrial W. Hathaway, Fall River, 30th Fall River district; Frank H. Childs, New Bedford, 30th New Bedford district; LeRoy L. Eldredge, Wareham, 31st district; Bertram F. Ryder, Cotuit, 32d Hyannis district; Owan B. Murray, Dennisport, 32d Provincetown district; Leland G. Carlton, Springfield, 33d district; Joseph S. McDonald, Valparaiso, Chile district.

Robert J. McKechnie, Taunton, grand marshal; the Rev. Paul Sterling, John C. Breaker, Worcester; Percy T. Edrop, Springfield; Robert Walker, West Concord; Frank B. Crandall, Athol; Marshall E. Mott, Longmeadow, grand chaplains; Roy Perry Miles, Chicopee, and George Emery Green of Medford, grand lecturers; Stanley W. Wilson, West Somerville, senior grand deacon; Herbert F. Stevenson Needham, junior grand deacon; Floyd L. Swift, Framingham, senior grand steward; Albert M. Genn, Newburyport; Guy L. Harden, Wollaston, and Harry A. Starr, Waltham, junior grand stewards; T. Frederick Brunton, Dedham; Plinn D. Dempsey, Needham, grand standard bearers; Herbert W. Wilder, Hingham; Arthur I. Bourne, Amherst, grand pursuivants; R. Franz Reissmann, Milton, grand organist; George W. Chester, Boston, grand tyler; Frank H. Hilton, Belmont, director of administration; Albert W. Saunders, West Medway, judge advocate.

R. Franz Reissmann was at the organ; A. L. Chick was trumpeter and vocal music was by the Weber quartet. In the evening the anniversary of the feast of St. John the Evangelist was celebrated.

The speakers were Frank A. Copus, grand master of the province of Ontario, Canada; the Very Rev. Percy T. Edrop of Springfield, grand chaplain; Right Worshipful Albert A. Schafer, deputy grand master, and Eliot Wadsworth of St. John's lodge.

Additional guests were William H. T. Purnell, grand master of the state of Delaware; Frank P. Morton, deputy grand master of New Jersey; Augustus F. Rose, grand master of Rhode Island, and Samuel L. Moyle, grand master of Connecticut.

FRED E. BOLTON

NEW ALEPPO HEAD

Fred E. Bolton of Dorchester, secretary of the board of assessors of the City of Boston, Mass., was elected potentate of Aleppo Temple, Ancient Arabic Order Nobles of the Mystic Shrine, at the annual meeting Friday

night, January 12 in Mechanics building, Boston. He defeated Almon E. Greenleaf, present potentate, by 460 votes.

Lt.-Gov. Gaspar Bacon, active member of Aleppo Temple, presided at the election. Nominating speeches were made by George H. Hudson, trustee of the temple and past commander of the Ancient and Honorable Artillery Co., who spoke in the interests of Bolton, and Charles L. Khite, past grand commander of the grand commandery of Massachusetts and Rhode Island, who spoke for Greenleaf.

Other officers elected were Clarence J. McKenzie, chief rabban; Frank A. North, assistant rabban; Harry G. Pollard, high priest and prophet; Charles T. Cahill, oriental guide; Walter W. Morrison, recorder; Joseph W. Work, who is senior member of the temple, treasurer; Fred E. Bolton, Frank A. North and Clarence J. McKenzie, representatives to the imperial council at Minneapolis, and George H. Hudson, trustee for three years.

The new potentate has been a member of the temple for 33 years and was a major of the patrol for 10 years. He is extremely popular and a successful administration can confidently be looked for.

THOMAS M. CARTER DIES

The last march was sounded January six for Thomas Morrill Carter, 92, who was believed the oldest bandmaster in the world when he died, Thursday, January 4.

Masonic funeral services were held at the Mt. Auburn Chapel at 2 p. m. Following cremation the ashes went to Newton, N. H., where Mr. Carter was born.

He died at 27 Isabella street, Boston, where he had lived for the past 40 years.

Christmas day he observed the 92d anniversary of his birth, but owing to the condition of his health, was unable to receive the usual ovation consequent upon his annual appearance at the Christmas festival of the Scottish Rite. Though not in robust health, he wielded the baton in Mechanics building last summer on the occasion of the musicians' benefit and led the band through the strains of the Boston Commandery march, which has been played all over the world.

It was his privileged lot to have been a leader of bands for sixty years. To several generations of New Englanders he and his fellow musicians brought the pleasure of their talents and he himself was the idol of innumerable small boys. The happiness which he created for others entered his own spirit and almost to the end of his more than four score and ten years he was a

vibrant, confident personality. Those who knew Tom Carter will think of him as ever striding ahead to the measures of the famous march which he wrote on the theme of "Onward, Christian Soldiers."

He also mounted the rostrum to lead the Shrine band through a single selection at the ceremonial of that body. He had been connected with it ever since its organization.

Mrs. Carter was with him when he died. She is in her 86th year. The couple had been married 58 years. He was an apprentice in the office of the *Newburyport Herald* at the age of 14, but his liking was for music, and at the age of 20 he was leader of the Newbury band.

He led the orchestra on the Fall River line in 1869 and 1870. Organized as Carter's band in 1871, it has been in existence for all these 62 years. For 14 seasons the band played at Nantasket Beach, 1906-1919. He was a member of the band at the great peace jubilee in Boston, 1869 and 1872. He had been a member of the Masonic fraternity for almost 60 years and had charge of the orchestra features of the Scottish rite in this city for many years.

He was a member of Massachusetts Consistory for considerably more than half a century, and was also a member of the subordinate bodies of Freemasonry.

GERMAN PREMIER ACTS AGAINST MASONIC LODGES

On the ground that there was no further need for their existence, Hermann Wilhelm Goering, the Prussian premier, summarily wiped out the three principal Prussian Masonic lodges and their affiliates, according to an Associated Press despatch from Berlin, January 16th, 1934.

They are the Grand National Mother lodge of the three terrestrial globes, the Grand Lodge of German Freemasons of the German Christian Order, and the Grand Lodge of Prussia.

Goering explicitly stated that while he did not wish to go into the question of whether the organizations constituted a danger to the state, he simply saw no further use for them and then left it to the lodges themselves to vanish from the picture voluntarily.

He added that the branch groups did not need to seek authorization from the grand lodges, but should inform them of their dissolution.

The disposition of the lodge property is to be made in accordance with the civil law code.

"The necessity is no longer felt for the maintenance of the lodges owing to the fact that national unity now is achieved," his edict said. "The consid-

eration of their special wishes is no longer justified."

A regulation was promulgated that a fraternal order may be dissolved if its membership declines to seven.

In another decree Goering gave permission for all political refugees from Germany who upheld the Nazi regime while abroad to return to the Fatherland.

Under that measure, "those frightened compatriots who fled abroad as the result of unscrupulous propaganda," will be readmitted. The refugees include communists and Jews.

He warned, however, that post-war Jewish emigrants would not be readmitted and that political "criminals and seditionists" could be punished for their "villainy."

MASONS HONOR

VENERABLE TYLER

Edward F. Jacobs, tyler for 17 Masonic organizations in Boston, one of the best known Masons in Massachusetts, was feted by members of Abedour Lodge, A. F. and A. M., at Masonic Temple, Boston, Mass., on Tuesday night, December 12, when he observed his 85th birthday.

Bro. Jacobs is a native of the West end of Boston. He received his early education in Brookline. In 1860, when he was 12 years old, he lived in South Scituate, now known as Norwell. There he attended the Hanover Academy and the Assinippi Institute. In 1864 he became associated with the dry goods business and later with the *New England Craftsman*, a Masonic publication.

Thirty years ago first became a tyler. With his wife he makes his home in Newton.

BEQUESTS TO FREEMASONRY AND TO CHARITY

Arthur Wallenhorst, a retired jeweler of Baltimore, died recently at the age of eighty-two. His will provides for bequests to various organizations, relatives and friends.

An ardent Mason, he left his Masonic jewelry to be placed in the museum of the Fraternity in Baltimore. The residue of his estate, estimated at about \$50,000, is to be given to the Grand Lodge of Maryland for the establishment of a Masonic Home or for such other uses as the Grand Lodge may elect.

Among the individual bequests to Masonic bodies are the following: \$2,000, Albert Pike Lodge of Masons, to be distributed among poor and needy persons; \$2,000, Grand Lodge of Ancient Free and Accepted Masons for its lodge of relief; \$2,000, Joppa Lodge No. 132, Masons, for needy and worthy members and their widows and orphans; \$1,000, Commander of Crusade

Commandery No. 5, Knights Templar of Baltimore, for widows and children of its members, and \$1,000, High Priest of Concordia Royal Arch Chapter No. 1, for use of its widows and orphans.

Always greatly interested in newsboys, he left a number of pieces of valuable jewelry to the business manager of three Baltimore newspapers to be sold or raffled off and the proceeds to be used to buy suits of clothing for three newsboys on each Christmas as long as the fund should last.

Mr. Wallenhorst provided \$50,000 for a bronze statue to Martin Luther, to be placed in any park the City of Baltimore may designate.

Frequently asked the time of day as he strolled through parks of Baltimore, he provided that \$2,000 be given to the Mayor and City Council for the placing of clocks in Druid Hill, Riverside, Patterson and Clifton Parks.

GEO. WASHINGTON GETS 32^d

George Washington, collateral descendant of the first president, who took the Entered Apprentice Degree in Fredericksburg Lodge No. 4, Mother Lodge of the first president, November 4, 1932, received the Scottish Rite degrees, fourth to fourteenth, at the November reunion of Dalcho Consistory at Richmond, Va. He expects to complete the work of the remaining degrees, fifteenth to thirty-second inclusive, at the spring reunion in 1934.

Mr. Washington, whose residence is Bowling Green, Caroline County, Va., is a clean-cut, dignified young man twenty-two years of age. Genial and apt in his attention to the initiation, he made many friends at the reunion.

QUICK WORK STOPS IMPOSTER

Through the keenness of a Boston telegraph clerk whose suspicions were aroused by a telegram, a man giving the name of George Barnes, Jr., of New York, was arrested within four hours time at Lewiston, Maine, by police of that city recently.

Barnes was taken into custody by the Lewiston officials after he left the home of George O. Campbell, secretary of Ashlar Lodge A. F. & A. M. at 195 College street, Lewiston. He is believed to have swindled many Masonic lodges throughout the country.

Wednesday morning, January 10, he is alleged to have entered a telegraph office in Boston and there sent a wire to Campbell, asking him to pay the sum of \$25.00 to George Barnes, Jr., and signed the telegram with the name of Ernest E. Wetherbee, secretary of Theodore Roosevelt Lodge A. F. & A. M. of Wollaston, Massachusetts.

In sending the wire he is alleged to have made the request that the wire be not delivered until after 2:30 p. m.

Barnes, police say, then hurried to Lewiston. According to Sergeant Crowley of the Boston force, Barnes is wanted for the theft of \$25.00 in Waltham, Massachusetts, from Monmouth Lodge of that city.

Secretaries and other members of the Craft are advised to communicate with the grand secretary's office in any case where requests from unknown people are made for funds through other than properly accredited channels. The Grand Secretary's office is in every case prompt to act in such matters and fraud upon the fraternity as well as individual members may be effectively stopped by immediate action.

A VETERAN

MASSACHUSETTS MASON

In another column is printed a brief resumé of an unique organization, St. Bernard Commandery, prepared by one who has long been a devoted member of that body, and to whom it is greatly indebted.

As a record of service to the Craft the record of this gentleman is almost without parallel and serves to illustrate why the Massachusetts jurisdiction holds such high rank, when it can command the services of such able, busy men.

HENRY SHERBURNE ROWE, of 58 Commonwealth Avenue, Boston, Mass., was born in Lowell, Mass., February 2, 1846. His record:

He is the holder of the Henry Price medal and the Veteran's medal 67 years.

Tuscan Lodge, Lawrence, Mass.—Entered Apprentice, April 8, 1867; Fellowcraft, May 13, 1867; Master Mason, June 17, 1867; demitted, Sept. 26, 1882.

Lodge of Eleusis, Boston, Mass.—Admitted to membership, Nov. 16, 1882; senior steward, 1883; junior deacon, 1884; senior deacon, 1885; junior warden, 1886-1887; worshipful master, 1889-1890.

Grand Lodge of Massachusetts Grand Pursuivant, 1891; grand steward, 1892; grand junior deacon, 1893-1894; grand senior deacon, 1895; district deputy grand master, 1896-1897; junior grand warden, 1898.

Life Member—As junior grand warden, assisted in laying corner stone of the Masonic Temple, in 1898.

St. Pauls R. A. Chapter, Boston Royal Arch, Feb. 20, 1883; demitted.

St. Andrews R. A. Chapter, Boston—Membership, Mar. 1, 1893; life membership, Apr. 5, 1893; trustee, 5 years, Oct. 2, 1895 to Oct. 3, 1900; treasurer 5 years, Oct. 3, 1900 to Oct., 1905; life member.

St. Bernard Commandery, No. 12, Knights Templar, Boston—Red Cross.

April 11, 1883; Temple and Malta, May 7, 1883; captain general, 1890-1891; generalissimo, 1892; commander, 1893-1894.

Grand Commandery of Mass. and R. I.—Grand lecturer, 1895-1896; grand captain of the guard, 1897; grand standard bearer, 1898; grand lecturer, 1899; life member.

Lodge of St. Andrew, Boston—Admitted membership March 24, 1932; Massachusetts Consistory, A. & A. S. R. 32°, Oct. 27, 1893; life member.

AMBASSADOR TO LONDON A MASON

Robert Worth Bingham, publisher of the Louisville *Courier-Journal* and Ambassador to the Court of St. James, London, Eng., was in Washington, D. C., and Louisville, Ky., during the holidays. Mr. Bingham is a Past Master of Falls City Lodge No. 376, Louisville, Ky., and a member of the Scottish Rite bodies in that city.

On Nov. 2th he was given the Doctor of Laws degree by the University of London, a distinction accorded, it is said, for the first time to a non-Briton.

RYDSTROM RE-ELECTED

Alvah H. Rydstrom, of Newton, Mass., was re-elected grand master of the Grand Council of Royal and Select Masters at the 107th annual assembly, December 10, in Ionic Hall, Masonic Temple, Boylston Street. Installation was performed by Robert A. Woods, of Princeton, Ind., general grand master of the general grand council of the order in the United States.

In addition to Rydstrom, the following were installed: Richard R. Hartwell, of Springfield, deputy grand master; Bernard A. Lee, Everett, grand principal conductor of the work; George A. Chisholm, of Melrose, grand treasurer; Raymond T. Sewall, of Winthrop, grand recorder; the Rev. Frederick W. Hamilton, the Rev. Percy T. Edron, the Rev. Cloyd H. Valentine, the Rev. Warren P. Landers, grand chaplains; Norman K. Wiggin, grand lecturer; James Keltie, grand master of ceremonies; Winthrop F. Butler, grand captain of the guard; grand conductor of the council, Charles S. Walkup, Jr.; grand steward, Albert E. Smith; grand sentinel, Hans H. M. Borghardt.

GEORGE W. VALLERY, 33°, DIES

George W. Vallery, 33°, Grand Cross, and 27th Grand Master of the Grand Encampment, K.T., U. S. A., (1925-29), died December 29, 1933, and was buried January 2, 1934, at Denver, Colo. Born at Plattsmouth, Neb., January 24, 1862, and graduating in the high school there, Mr. Vallery began a successful career in railroad service as a telegrapher with the

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C. B. & Q. Railway. Entering the mechanical department and later serving as a trainman, he afterward served in the executive branches, becoming president of the Colorado Midland Railway Company in 1911.

Mr. Vallery was raised in Oriental Lodge No. 87, Denver, June 28, 1893. The following year he received the degrees of the Scottish Rite (4th to 32nd) at the reunion in Denver. At the biennial session of the Supreme Council in Washington, D. C., October, 1909, he was elected Knight Commander of the Court of Honour, and two years later the thirty-third degree was conferred upon him.

REMINISCENCES BY AN OLD TYLER

Charles Knight, the venerable Grand Tyler Emeritus of the Grand Lodge of Washington sends to us the following "Notes by the Wayside" which we are glad to print, and which, coming from one well skilled in the arts and architecture will be received with interest by our readers. The notes are printed precisely as written by the beloved tyler:

A young man visited St. John's lodge No. 9, F. & A. M. The committee of examination had him in charge, having been appointed by the W. Master. I called them to me so I could see his receipt for dues. I found he belonged to a lodge at Newton, Mass., which had a number. I told the committee he was a clandestine Mason, and could not be examined, he was not a regular Mason. I asked him if his lodge recognized the Grand Lodge of Mass. He replied, "Not on your life, we have a Grand lodge of our own." He said he had tried to visit Masonic lodges in every place he stopped, but with no success. I told him he was not a regular Mason, and would not be recognized anywhere he went.

A brother Mason visited St. Johns No. 9, F. & A. M. He had visited the several symbolic lodges I tyled for, he brought a friend with him, and vouched for him. I sized up his friend, and had my suspicions of him. I said to him, you never took the degrees of Masonry? he said he was not a Mason. I asked him why he came, he said his friend invited him to come. I said to the brother, why did you vouch for this man, you, knowing he was not a Mason. He said he is a Scotchman like myself, and entitled to the privileges. I went, and opened the door. I said to him, there's the door, you and your friend go out of it, and never show yourself here any more.

At one of our meetings a brother visitor was called upon for a few remarks. He said he was walking along a street

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in Everett, this city is about a day's ride from Seattle. A man came to him and examined the Masonic pin he wore on his coat, he was an Italian, quite a fine looking man. He said I belong to that, among other things he said I belong to Garibaldi's lodge in Seattle, meets on first avenue in the Butterworth building. He told him that a class of eighty took the Entered Apprentice, Fellow Craft and Master Mason the same night. At the conclusion of the degrees, a square, a compass, a letter G was pinned on their coats, and with a pleasant smile he said, We are all staunch Roman Catholics.

So you can readily see how cautious a Tyler has to be. Five clandestine lodges meet at the same place. I went to the building, and looked them up. Out West we must have positive proof that a man is a master Mason before he is admitted to the Masonic lodge.

Charles Knight on "Immortality"

One morning early while walking down a street in Waltham, Mass., I heard very loud talking, and as I approached it became louder. Then it turned to cursing and swearing. Arriving at the scene of the dispute I saw two men take off their coats, throw them on the ground, both ready to fight. They looked at each other, and I then saw both of them extend their hands to each other. One of them said, "Thank God we are both brother Masons and it is against the regulations to strike a Masonic brother in anger." Each had on his vest a square and compasses. I saw them put on their coats and go down the street arm in arm. Just imagine, the square and compasses saved one, if not both from bodily harm. What a lesson this teaches us of the influence of the square and compasses.

The door of the tyler's room opened and a brother said, "How are you brother Tyler this evening?" I replied, "Quite well, I thank you, brother Johnson. How are you brother Johnson?" He replied, "Physically O.K. but much depressed and sad, for I have lost my dear friend and brother Olson! he passed to the Great Beyond last week, and has gone to a brighter and happier home. I can vouch for him; you know him well. We were always together; he always came to lodge with me." I said "Where is he?" "Oh, he is in my small valise. When his remains were cremated I had the undertaker put his ashes in a beautiful urn, and I always carry it with me. For some strange reason I feel happier, and more contented when I do so." at the funeral ceremony I heard the Worshipful Master say there is a part within us that survives the grave, and will never, never, never die. This is why I believe in immortality."

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Victor Hugo's great soul found utterance in his later years for these thoughts, shall we live again, which will find an echo in many hearts. I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others.

"I have finished my day's work, but I cannot say I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn."

THE LAW OF BALANCE

The fundamental principle in nature is balance (equilibrium). From it all other principles or laws emanate. "Self-preservation is the first law in nature." In other words, nature is at all times engaged in self-balance, and insofar as we are aware of natural laws and act with them, in like measure will we succeed. When things go awry with us, individually or collectively, it is because of a lack of balance. We have gone astray. "The path is narrow, and few are those that find it." What we know does not compare much in our favor to things which we do not know. The economic conditions of today, as well as other things, testify to that fact.

Once upon a time the earth was thought to be flat. When we know facts, we act differently. We are not afraid any more of falling off into space. We proceed now around the earth and find that extremes meet. So do good and evil. All extremes, or paradoxes, are reconciled at last. There must be both good and evil to make a balance. We must have two ends or poles to make a middle. Thus all through nature we find pairs of opposites.

The law of balance applies to every

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department or face of nature. Every-
 thing in our universe is alive, yea, it is
 even life itself, even though it seems
 dead. But life has a constructive as
 well as a destructive aspect and when
 things get to a certain point towards
 the negative pole, the destructive forces,
 nature's wrecking crew, take charge
 and destroy that which is not fit. The
 constructive forces then build anew, and
 thus the law of balance is carried out
 to the ultimate good of the whole.

The law of balance is the governor,
 deciding what is fit and what is not.
 The balancing point is where the con-
 structiveness leaves off and destructive-
 ness sets in. Hence, "survival of the
 fittest."

To me, it seems that we are devoting
 too much time to this so-called evil. If
 our attention were focused on produc-
 ing conditions favorable to the con-
 structive aspect, there would be less
 evil. God made everything that is
 made and there is no difference except
 in degree. The phenomenon of evil is
 the negative side of life.

All phenomena are "the word from
 on high," that we may be aware of
 nature's intent and (using Biblical
 terms) "do the will of our Father which
 is in heaven (state of harmony)."

I would repeat, when things go
 awry with us, we are out of balance
 with nature's laws. Right away we
 think it is evil, when in fact it is good to
 be hurt that we might see the error of
 our ways and do differently, in other
 words, "return to the Father's house."

There is an inside to every outside.
 The outside is the phenomenon, "the
 word made flesh," telling us what the
 inside is, and thus guiding us through
 the highways of life in a reasonable
 manner.

Think balance! ! It is the best
 thought one can think.

—A. F. LILLYROOT, M. M.

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 work is at Croydon. As a rule, our old
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 quarter. It is only in exceptional cases
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 phere encourages the annuitants to live
 to a very ripe old age. A short visit
 will enable a brother to see all this for
 himself; the visitor, however, must bear
 in mind that he only sees a very small
 part of the work, and to find all those
 in receipt of help from the institution,
 he would have to travel to the four
 quarters of the globe.

Every person whose petition comes
 before the Committee of Management
 must have strict qualifications, and
 those who are receiving help are truly
 necessitous. We do not wish to see
 any such poor old people turned away
 without help, and to ensure that there
 is sufficient income for the future, every
 brother should consider what he can do
 to assist. The need is really great, and
 funds are urgently required. For the
 first time in the history of the institu-
 tion, the sale of securities to provide
 money for the annuities, has been neces-
 sary. The time of the Festival is get-
 ting near, and all brethren and ladies
 who can serve as stewards should send
 their names without delay to the sec-
 retary, W. Bro. Cecil Adams, P.G.D.,
 at the offices of the institution, Free-
 masons' Hall, London.

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GRAND LODGE OF ENGLAND

At the recent quarterly meeting of the United Grand Lodge of England, it was stated that the Grand Master, on invitation of the Provincial Grand Lodge of Northumberland, would hold the quarterly communication of September 5, 1934, at Newcastle-upon-Tyne. Provisions of Rule II of the Book of Constitutions empowers the Grand Master to hold the September quarterly meeting in such place as he may choose. This power has been exercised previously only on two occasions—when the Grand Lodge met in Liverpool on September 5, 1923, and at Birmingham on September 5, 1928.

The occasion of the meeting at Newcastle-upon-Tyne in 1934 is of especial interest to Masons as, like the assembly held in the jurisdiction of the Provincial Grand Lodge of Warwickshire, this meeting will commemorate the 200th anniversary of the appointment of a Provincial Grand Master for Northumberland.

Lord Amptill, Pro Grand Master of the Grand Lodge of England, was presented with a copy of his favorite portrait, which hangs in the grand lodge room, the work having been completed at the instance of the grand lodge by the artist who painted the original. The gift is in recognition of the devoted and earnest service to Grand Lodge over a period of the past twenty-five years.

The picture of George Washington, which was unveiled by the Hon. Joseph Choate, August 8, 1902, when Ambassador from the United States at the Court of St. James, was on exhibition in the grand officers' room during the dedication of the Masonic Peace Memorial last July and it will be retained there permanently.

The statue of the Duke of Sussex, Grand Master of the United Grand Lodge of England for thirty years (1813-43), which stood in the old Masonic Temple behind the throne, has been placed in a corridor of the new temple.

In 1876 a mosaic pavement was laid at the entrance of the old temple, the design representing the Ark of the Covenant, the pieces for which were collected at Mount Zion, Mount Moriah,

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and the Mount of Olives, and presented by the late Henry Mawdsley, Past Grand Deacon of the Grand Lodge. This part of the pavement has been preserved intact and has become a part of the floor of the new Temple immediately in front of the board room door.

**ULSTER PRESS
LODGE CEREMONIES**

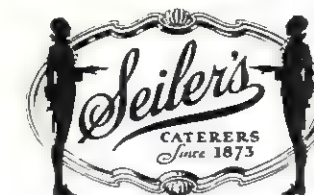
At the November communication of Press Lodge No. 432, Belfast, Ireland, John Sayers, Past Master, acted as conductor during the initiation of his son, John E. Sayers, and the candidate was received by his uncle, Robert M. Sayers, another past master of the lodge. All three are members of the Belfast Telegraph staff, as is also the present master, J. H. Church. The degree was conferred by Thomas Wilson, Senior Warden (of the Hansard staff, Northern Ireland Parliament), a former Telegraph man, and, to make it a real "family" ceremonial, the senior warden, J. A. Robinson, and the deacons, John Caughey and Thomas McMullan, are also office colleagues of the candidate.

A couple of years ago an equally "homely" touch was given an initiation ceremony in Ulster Press Lodge when the candidate, Donald Gillmour Smyllie (then of the Belfast News-Letter, and now of the Irish Press, Dublin) was conducted by his father, Robert Smyllie, Belfast News-Letter, and the degree conferred by his brother, Robert Maire Smyllie, Irish Times, Dublin.

ADMIT COLORED MASONS

The Northern Freemason, published in England by permission of the United Grand Lodge of that country and other grand bodies of the Craft, carries in its November, 1933, issue the following significant item:

"There are European lodges at Kaduna, Zaria and Jos, the doors of which



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are still closed to African visitors. In days gone by it was said to be risky to admit colored brethren in lodges in the Provinces of Nigeria, but today it seems time enough for the old rule to be deleted from the rules of lodges in the Northern Province of Nigeria, under the English Constitution. Port Harcourt and Onitsha European lodges admit African visitors and at the last installation meeting of the European Lodge at Port Harcourt, the Master, the Rev. Mr. Dodds, was installed by a full-blooded African in the person of Mr. Spiff, past master of Travellers Lodge, Lagos and Okrika Lodge, Port Harcourt.

**ENGLISH MASONS TO
HAVE FLYING CLUB**

During the first quarter of 1933 some English Masons organized the Masonic Country and Flying Club, where members of the Craft could learn to fly as well as enjoy the pleasurable environment that only an up-to-date country club can offer. Negotiations for the acquisition of suitable land in the vicinity of Brooklands Aerodrome are now in process. When completed, a clubhouse will be built.

Croydon Airport Lodge No. 5047 has many members who are air-liner pilots or have some connection with aviation.

MASONIC ITEMS

Wallwood Lodge No. 5143, London, Eng., founded four years ago, has as its master this year the ex-King of Greece, who has been an exile from his country for the past ten years.

Organized in 1919 under the leadership of Bradford Butler, 33°, the membership of Fraternity Post No. 612, American Legion of Brooklyn, N. Y., is entirely Masonic.

A. S. Gorham, who was raised in Ashlar Lodge No. 584, Greenwich, N. Y., has occupied all the chairs of that lodge except that of master. He looks forward to celebrating his sixty-third year as a Mason at the Masonic Home at Utica in February, 1934.

J. P. Thon, of Owatonna, Minn., active in the various Masonic bodies of that city, enjoyed the unique distinction of raising his son and grandson to the Sublime Degree of Master Mason at a special communication of Star of the East Lodge No. 33, on November 17th. This lodge is now among the comparatively few which have three living generations of one family among their members.

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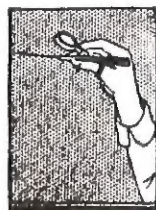
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The Scottish Rite Bodies at Eugene, Oregon, report the unique event of having invested the degrees of the Rite upon a father and two sons at their recent reunion. The candidates were: Austin David Lewis, Sr., Austin David, Jr., and Chester Frank.

The annual meeting of the George Washington Masonic National Memorial Association will be held in the auditorium of the Memorial at Alexandria, Va., on February 21 and 22. The first session will open at 2 p. m. on the 21st.

It is expected that a goodly number of Masons will be present at the various sessions as well as the heads of the several grand bodies and the chairmen of the respective jurisdictions.

Despite adverse financial conditions throughout the country, which have affected contributions, substantial progress is being made in completing the interior work of the Memorial.

It is suggested that those desiring hotel reservations communicate at once either directly with the hotel desired on J. Claude Keiper, Secretary-Treasurer, Masonic Temple, 13th and New York Avenue, N.W., Washington, D.C.

The 39th triennial convocation of the Grand Encampment, K.T., U. S. A., will meet in San Francisco, Calif., July 9 to 13.

Joseph Richard Seymour, 33° Active, Deputy for British Columbia of the Supreme Council, Scottish Rite of Canada, died at his home in Vancouver December 11, 1933, at the age of 75.

A resident of Vancouver for over 40 years, Mr. Seymour was an outstanding worker in various social services, a leader in several business enterprises, a well known churchman and former chairman of the school board of that city.

Though in declining health for some time, Mr. Seymour was a guest of the Supreme Council, Scottish Rite of the Southern Jurisdiction, U. S. A., at its recent biennial session in October last.

Isaac Allen, sixty-eight years a Mason, attends the meetings of Van Rensselaer Lodge No. 400, Hoosick Falls, N. Y., regularly at the age of ninety-one. He joined that lodge March 17, 1865; was its master in 1875 and 1876, and deputy of the Rensselaer-Schenectady District of New York from 1885 to 1888.

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MASONIC PROGRESS

AT LAS VEGAS

November 23, 1933.

Mr. A. H. Moorhouse,
Editor MASONIC CRAFTSMAN,
Boston, Mass.

Dear Sir and Brother:

I have just read the article in the
November issue of THE CRAFTSMAN, on
the Hoover Dam, and was considerably
interested.

May I trespass on your time long
enough to give you a little further in-
formation on the Boulder Project?

In the spring of 1928 I was favored
by being able to visit Vegas Lodge No.
32 as Grand Master of Masons, and
while in Las Vegas, myself and party
were taken to the dam site by our
P.G.M., Wm. S. Park, who lives in Las
Vegas. We dropped to the river level
about a mile or more above the site and
were taken into the canyon in a motor
boat. At that time the natural black
walls seemed to draw together at the
top as we looked up from the river.
Only the first preliminary work had
been done, and white crosses on the
walls marked the heel and toe of the
dam.

I had the good fortune to visit there
again last month, and the change was
so great that it seemed that a fairy
prince had waved a magic wand. A
beautiful, clean city had been built on
the rim north and west of the site, with
expansive lawns and trees; everything
done in proportion to the immensity of
the project. All roads paved and rail-
road tracks in every direction. Hun-
dreds of men working everywhere, and
the dam itself slowly taking form and
beginning to rise from the bottom of
the gorge.

In the fall of 1931 a lodge was dis-
pensated at Boulder City. There were
twenty signers to the petition. At the
Annual Communication of our Grand
Lodge in June, 1932, a charter was
granted to Boulder City Lodge No. 37.
It was constituted a little later and
since that time has made fine progress.
The annual returns for April 15, 1933
showed that they had doubled their
membership.

It may also interest you to know that
F. T. Crowe, General Supt. for the Six
Companies, is a member of Flathead
Lodge No. 112 of St. Ignatius, Mon-
tana, a 32nd degree Mason and mem-
ber of the Nevada Bodies of the Scot-
tish Rite; also a member of Kerak
Temple of the Shrine at Reno, Nevada.

With the kindest of personal wishes,
and hoping that I have not bored you
with this recital, I am

Sincerely and fraternally yours.

V. M. HENDERSON, 33°

Grand Secretary F. & A. M. of Nev.,
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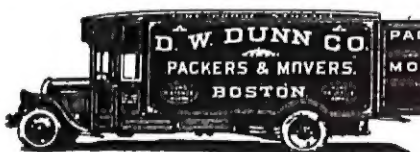
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ALL SORTS

YEAH!

A patient in a hospital awoke after
an operation and found the blinds of
his room drawn.

"Why are those blinds down, doc-
tor?" he asked.

"Well," said the physician, "there's
a fire burning across the alley and I
didn't want you to wake up and think
the operation had been a failure."

GAVE HIM THE WORKS

The new office boy had been in-
structed how to answer callers. Just
before noon a man asked, "Is the boss
in?"

"Are you a salesman, a bill collector
or a friend of his?" the boy inquired.

"All three," was the answer.

"Well, he's in a business conference.
He's out of town. Step in and see
him."

"THUS CONSCIENCE . . ."

"Madam," said the leader of the
brigands, "we shall hold you until your
husband ransoms you."

"Alas!" murmured the victim, "I
wish now I'd treated him better."

PREFERS THE PUBLIC CRIB

Ad in Southern paper—"Position
wanted about March 1. At present
time employed at City Hall, but will
work if I have to."—Boston *Trans-
cript*.

Talk of impending war between Japan
and Russia frightens a proof-reader
more than it does any one else.—At-
lanta *Journal*.

DIMMING THEIR GLORY

Dress suits that do not polish easily
are being advertised. But that is the
only way some men have of shining in
society. —Border Cities *Star*.

"Does your wife object to your
smoking in the house?"

"She objects to my smoking any-
where; she says it's too expensive hav-
ing both of us do it."—Boston *Trans-
cript*.

MAJOR OPERATION NEEDED

"Mother," asked Phil, "when I go
to the hospital to have my adenoids
taken out will I lose my Southern ac-
cent?"

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Mr. Sam: "Yes, she places burnt offerings before him every day."

POOR MEMORY

Prof: "Do you know what happened in 1776?"

Fresh: "1776? Gosh! I can't even remember what happened last night."

AN IDEA!

Proud Suburban Lady: "You know my husband plays the organ."

Depressed Acquaintance: "If things don't improve, my husband will have to get one, too."

TWO MEANINGSRifle Instructor: Now, this is a bore.
Weary recruit: Quite right, sergeant!**CORRECT**

Dumb—"Why does the whistle blow for a fire?"

Numb—"It doesn't blow for the fire, it blows for water. They've got the fire."—Annapolis Log.

BLACK ART

The census taker approached a little tumbledown shanty on the outskirts of Savannah and pushed his way through a bunch of little pickaninnies who were playing in front of the door. He knocked. The door was opened by a large lady of color. After the usual preliminary questions the statistics gatherer asked—

"What's your husband's occupation, Liza?"

"He ain't got no occupashun. He's daid. He done passed away fo-teen yeahs ago, suh," replied the negress.

"Then who do all these children belong to?"

"Day's mine, suh."

"Why, I thought you said your husband was dead."

"He is, but 'ah ain't."

Husband (arriving home late) —
"Can't you guess where I've been?"

Wife—"I can; but tell me your story."

"Repeat that!" thundered the judge.
"I didn't say nuthin', Jedge."

"You did say something, and I want you to repeat it!"

"Well, all I says, Jedge, was 'God am de Jedge, God am de Jedge.'"

OBTIOUSLY

Employer—Why do you want more pay? Do you think I'm a fool?"

Office Boy—No sir! But I thought you'd think I was one if I didn't!

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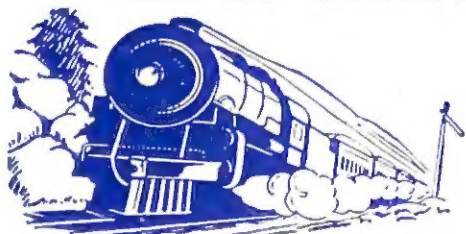
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